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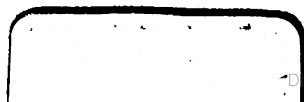
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14770 d. 93



*The Cd.
to Rev. Cd. 229;
T.S. Th. 310.26
Cd. 229; Th. 310.26.*

*Azariah Th. 239, 23
Cd. 188-191 to Th. 238, 30
Azariah quoted
from Exon
Th. 311 to 313
Compare Cd. 188
with Exon.*

**CÆDMON'S
METRICAL PARAPHRASE**

OF

**PARTS OF THE HOLY SCRIPTURES,
IN ANGLO-SAXON;**

WITH

**AN ENGLISH TRANSLATION,
NOTES, AND A VERBAL INDEX,**

By BENJAMIN THORPE, F.S.A.

HONORARY MEMBER OF THE ISLANDIC LITERARY SOCIETY OF COPENHAGEN.



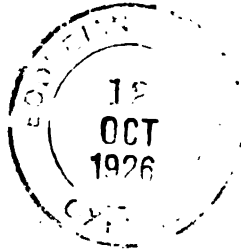
LONDON:

PUBLISHED BY THE SOCIETY OF ANTIQUARIES OF LONDON;

AND SOLD BY BLACK, YOUNG AND YOUNG,

TAVISTOCK STREET, COVENT GARDEN.

1832.



**PRINTED BY RICHARD TAYLOR,
RED LION COURT, FLEET STREET.**

PROSPECTUS OF A SERIES OF PUBLICATIONS
OF
ANGLO-SAXON AND EARLY ENGLISH LITERARY REMAINS,
UNDER THE SUPERINTENDENCE OF A COMMITTEE OF
THE SOCIETY OF ANTIQUARIES OF LONDON.

THE publication of the Remains of Anglo-Saxon and Early English Literature existing in manuscript, with the addition of such as have been imperfectly edited, or have become extremely rare, has long been thought highly desirable by persons attached to the study of our national Antiquities and Language. For the small portion of Anglo-Saxon learning already rendered accessible to the student, we are in some-measure indebted to foreign scholars; and it has been deemed a subject of national reproach, that numerous Works of equal or greater importance (including many interesting volumes of History, Poetry and Romance in the Anglo-Norman tongue,) should have still remained unpublished. To supply these deficiencies, it was lately proposed to establish a new society, and a subscription was set on foot to carry that object into execution. The promoters of this measure thought it right, however, to submit it to the Society of Antiquaries (of which many of them were Fellows), as being entirely in accordance with the purposes for which that Society was founded; and it was, on mature consideration, determined by the Council, to recommend that the Society of Antiquaries should take upon themselves the direction and execution of some of these Works, at their own expense, receiving such a return for the outlay as the sale of them might afford. Accordingly, a Report to the above effect was laid before the Society; and the following Resolution having been suspended in the Meeting-Room, during the period prescribed by the Statutes, was confirmed by Ballot on Thursday, March 17, 1831:—

Resolved,—That it appears highly desirable that this measure be undertaken by the Society of Antiquaries; but, as its funds are inadequate to defray the whole expense, without interfering with its other publications, on the ordinary terms of distribution among its Members, it appears expedient that copies of the intended publication be sold to the Fellows at half-price, and that an adequate price be fixed on copies for general sale; by which it is expected that a great proportion of the expense would be reimbursed to the Society.

For the purpose of carrying into effect the foregoing Resolutions, the Council,

at their next meeting, appointed a Committee, consisting of the present Officers, and nine other Members selected from the Fellows of the Society, viz. :

The Earl of ABERDEEN, K.T., <i>President.</i>	J. H. MARKLAND, Esq.
HUDSON GURNEY, Esq., V.P.	J. H. MERIVALE, Esq.
HENRY HALLAM, Esq., V.P.	FRANCIS PALGRAVE, Esq.
Rt. Hon. C. W. WILLIAMS WYNN, V.P.	HENRY PETRIE, Esq.
WILLIAM R. HAMILTON, Esq., V.P.	Sir THOMAS PHILLIPS, Bart.
THOMAS AMYOT, Esq., <i>Treasurer.</i>	EDGAR TAYLOR, Esq.
JOHN GAGE, Esq., <i>Director.</i>	To whom have since been added
NICHOLAS CARLISLE, Esq. } <i>Secretaries.</i>	The Rev. J. FORSHALL.
HENRY ELLIS, Esq. }	FREDERICK MADDEN, Esq.
JOHN CALEY, Esq.	W. Y. OTTLEY, Esq.
FRANCIS DOUCE, Esq.	CHARLES P. COOPER, Esq.
EDWARD HAWKINS, Esq.	

The Committee have thought it desirable that Anglo-Saxon Works shall be printed in the ancient Characters, and be accompanied, in every case, with an English Translation.

The two first Works for publication are,

1. Cædmon's Scriptural Paraphrase, edited from the Bodleian MS., by Benjamin Thorpe, Esq. F.S.A. with an English Translation, Preface, and Notes. The Illuminations, fifty in number, have been engraved by Mr. Basire, accompanied by fac-simile Specimens of the MS., and given to the Fellows of the Society in the twenty-fourth volume of the Archæologia, with a Descriptive Notice of the MS. by Henry Ellis, Esq., which had been previously read at the Society's Meetings. Separate copies of the Engravings and Descriptive Notice have been struck off for sale.

2. Layamon's Translation of Wace's Chronicle of the Brut, from the Cottonian MSS., Calig. A. ix. and Otho C. xiii., including the two Texts, to be edited by Frederick Madden, Esq. F.S.A., with an English Translation, Preface, and Notes. This Work will be comprised in Two Volumes Royal Octavo. The period of its publication will be announced hereafter.

Those Fellows of the Society who are desirous of possessing either or both of these Publications, are particularly requested by the Committee to give their names, at as early a period as they may find convenient, to Mr. Martin, at the Society's Library.

The Works will be printed by Mr. Richard Taylor, F.S.A., and the copies which are not disposed of to the Fellows of the Society, will be sold by Messrs. Black, Young and Young, 2 Tavistock Street, Covent Garden.

TRANSLATOR'S PREFACE.

HAVING been led by circumstances to the study of our old vernacular tongue, I naturally felt some desire to become acquainted with the works of one whom, justly or unjustly, I considered as the Father of English Song. Absence in a foreign land long prevented the gratification of this desire, beyond the perusal of a few extracts in the Rev. Mr. Conybeare's "*Illustrations of Anglo-Saxon Poetry*"* ; but, on my return to England, having got access to a copy of the printed edition of the original text, I soon became convinced of the inaccuracy of that edition, and that the neglect which has hitherto attended the remains of this Milton of our forefathers is, partly at least, to be ascribed to the faulty and unsatisfactory manner in which they have been communicated to the public. It was therefore with impatience that I looked forward to the completion of the new edition announced by the reverend and learned Editor of the "*Illustrations*"† ; nor until I had ascertained that he had abandoned the design, did I resolve on applying to the work, and endeavouring, as far as I was able, to supply what to me seemed a desideratum in our literature.

This design would, however, have shared the fate of many others of a like nature, had not the Society of Antiquaries,

* *Illustrations of Anglo-Saxon Poetry*, by the Rev. J. J. Conybeare, M.A., &c. ; edited by his brother, the Rev. W. D. Conybeare, M.A., &c. London, 1826.

† See *Illustrations* : Introduction, p. lxxvii.

upon application to that learned Body, liberally undertaken to defray the expense, not only of editing and printing the work itself, but of engraving fac-similes of the illuminations which accompany the unique MS. of the poem preserved in the Bodleian Library*.

* About the middle of the last century it was proposed to reprint Cædmon, with a translation, and to have the illuminations engraved, under the patronage of the Society of Antiquaries; but, from some causes which are not mentioned, the project was abandoned, though engravings were made from fifteen of the drawings, the original plates of which are in the possession of Mr. Ellis of the British Museum. The following letter from Edw. Rowe Mores to Dr. Ducarel (see Nichols's *Literary Anecdotes*, vol. v. p. 403.) details the plans of the Saxonists of that period.

“ *Queen's Coll. Oxon., Jan. 13, 1753.*

“ DEAR SIR,—The drawings you mention are not in our library, but in the Bodleian, in the MS. Cædmon which we have so often talked about. What we have lately discovered at our College is an index drawn up by Junius to his edition of Cædmon, which in the Bodleian Catalogue is said to have been stolen; but we suppose, that as Junius's MSS. were formerly kept in a closet in the school-gallery, Mr. Thwaites might borrow it from thence; and, it being afterwards found in his study, was, with his other papers, inadvertently repositied in our archives. The Dean of Exeter^a is very desirous that this index should be printed and annexed to the drawings: which, he says, he proposed to the Antiquarian Society to be engraved at their expense; but without success. I did myself at first think that this work might be published by our Society; but, for some reasons which have since occurred to me, I am now of a different opinion. Mr. Lye has been at Oxford lately; and Messrs. Wise, Lye, Ballard, and myself, have held several consultations about reprinting Cædmon entire, with a translation, and adorned with all the drawings in the Bodleian copy. Mr. Lye seems inclined to undertake the translation; and Fletcher is willing to pay all expenses of printing, if we will engrave the drawings. Mr. Wise is about printing a dissertation on the true age of Cædmon, the

^a Dr. Charles Lyttelton, afterwards Bishop of Carlisle, President of the Society of Antiquaries.

The text of the present edition is founded upon a careful collation of that of Francis Junius* with the Bodleian MS. In a few places, where the latter is manifestly corrupt, recourse has been had to conjectural emendation; this, however, has been very rarely ventured upon, and in no case without giving the reading of the MS. at the foot of the page.

Though the present edition be freed from the inaccuracies, both editorial and typographical, in which the former one abounds, yet the text of the manuscript itself is in numerous instances so corrupt as to admit only of conjectural interpretation †; and some few places have, I regret to say, baffled all my efforts even at conjecture.

In the earlier part of the poem these inaccuracies are less frequent, and the sense continues unbroken, except in places where the MS. exhibits evident vestiges of mutilation; but as we advance, errors and omissions thicken upon us, till at length, in the second book, we find little else than a series of unconnected fragments ‡.

dialects, and several other curious Saxon matters, which I hope will put some of us upon studying this part of antiquity. I know of none at present who apply their studies this way but Mr. Buckler, who, though a Mallardian, is nevertheless, I believe, a diligent and a learned antiquary.

“ I am, dear Sir, yours very sincerely,

“ EDW. ROWE MORES.”

* *Cædmonis Monachi Paraphrasis poetica Genesis ac præcipuarum Sacræ Paginæ Historiarum, abhinc annos M.LXX. Anglo-Saxonice conscripta, et nunc primum edita a Francisco Junio, F.F. Amstelodami 1655.*

1655
1070
835 Ad.

† The former part of the MS. I imagine to have been written from a copy, the latter from dictation; as it abounds precisely in such errors as an illiterate man, writing from recitation, might naturally be expected to commit. Some of these instances will be specified in the notes.

‡ It is singular enough that, both in the MS. and in Junius's edition, these fragments appear on the page as entire parts of the poem, unnoticed as fragments either by the Saxon scribe or the modern editor.

With respect to the question—*whether these remains are the genuine work of Cædmon, or of some later bard?*—much has been said, and to little purpose. For my own part, I see no good foundation for doubt upon the subject; and notwithstanding the opinion of Dr. Hickes, and of others in deference to his authority, by whom the epithet of Pseudo-Cædmon has been bestowed on the author of the present poem, I feel inclined to regard the work as the production of the good Monk of Whitby; due allowance being made for such interpolations, omissions, and corruptions of the original text, as Cædmon, in common with the classic authors of antiquity, and still more with the vernacular writers of the middle ages, may be supposed to have suffered at the hands of ignorant transcribers.

Hickes's principal reason for ascribing the work to a much later poet is its dialect and style, which he calls Dano-Saxon*.

* “Cædmone igitur abjudicandam Paraphrasin censeo quam ei inscribit vir maximus Fr. Junius, et tantum non adjudicat in observationibus ad Willeramum p. 248. Ibi eam vocat historiarum veteris testamenti perantiquam Paraphrasin, dicitque innumera in ea occurrere quæ penitiorum sapiunt antiquitatem. Denuo eam vocat reconditum antiquitatis thesaurum; eamque citaturus utitur plane Cædmonis nomine; quasi, se judice, vere Cædmonis esset, quam citerioris seculi poeta aliquis Anglo-Saxonum septentrionalis contexit, Cædmonis, quoad operis argumentum, quisquis fuit, non infelix imitator. Quod enim stylum geniumque operis attinet, is idem est in fragmento Historiæ Judith, Calendario, et in additamento illo, quod in fine Paraphraseos extat, p. 91, (*hujusce editionis* p. 265,) quod tamen esse citerioris antiquitatis operis argumentum demonstrat: de descensu Jesu ad inferos, de perruptis ab eo inferni januis, de raptis ab eo inde animis, qui per Mariam Virginem opem et misericordiam ejus prius imploraverant.” —*Hickesii Thesaurus*, p. 133.

“Ante aliquot annos, literarum Saxonicarum instauratorem amplissimum D. Georgium Hickesium magna cum voluptate audiivi de Cædmone disserentem et affirmantem hujusce Paraphraseos auctorem non illum fuisse

Of this dialect I have not succeeded in tracing a vestige throughout the poem. In fact, from beginning to end, it

Cædmonem divino inspiratum afflatu, de quo tot præclara scripsit Beda Venerabilis in Historia sua Eccles. Gentis Anglorum : sed alium quendam Cædmonem multo recentiore, qui Poemata sua dialecto Dano-Saxonica condita, circa seculum a Christo nato decimum edidit.—*Wanley*, p. 77.

But the fullest account given by Hickes of the singular opinions which he entertained upon this subject, is contained in a letter written by him, in 1699, to his friend Bishop Nicolson. This letter is here given entire, from the Correspondence of the latter, published by J. Nichols, F.S.A., vol. i. p. 119.

“ *London, April 25, 1699.*”

“ DEAR SIR,—Your letter of March 30 was sent to me from London to Oxford, which made me delay an answer to it till I returned to London again. As for the Cotton Harmony, though one may reasonably suppose the Saxon in Cædmon's time not to be much altered from the first Teutonic Saxon, yet, upon considering the Gallo-Italic, or rather Franco-Italic, hand of the original, and that the fragment of the undoubted Cædmon in Bede seems not to be the same language with that book, I give it up to be Francic, and the most antient piece yet discovered in the old Teutonic; and, if subscriptions come in accordingly, I will print it in my book. As for Junius's Cædmon, I cannot yet believe it to be of the true Cædmon's composure. First, because the fragment in Bede, which was the beginning of the true Cædmon, is not the same in words, or order of words, with that of Junius's Cædmon; but, being the same in sense, it seems to show that the author of Junius's Cædmon wrote in imitation of the true Cædmon, and was not the true Cædmon himself, no more than the author of the Additament at the end of the book; though it must be confessed that the Additament hath a more recent air, at first sight, than the Paraphrase of Genesis, which makes the first part of the book. Secondly, the Menology, which is written in the same style and dialect, was written in Canute's reign, as seems to me from one expression at the latter end of it, before you come to the rambling dithyrambicks (I have not now my copy by me to quote the words), which is to this purpose: ‘Now may you know how to observe the festivals through the whole *British* kingdom of the King of the Saxons;’ and I desire to know your opinion if that passage doth not fix the time of the Menologium. Thirdly, the victory of Æthelstan, Chron. Sax. an. 938, and the death of Edgar, an. 975, both

is written (with the exception of some orthographical peculiarities in the second book,) in Saxon as pure as the works of Alfred himself; and its Danisms have no existence out of the imagination of the learned author of the *Thesaurus**. For the sake of argument, however, let us for a moment allow Hickes to be right, and that the dialect is Dano-Saxon,—what more can be made of the concession, than that the original pure Saxon text is lost, and that what remains of the poem has been transmitted to us in a copy made by a scribe of

written in the same style and dialect, are good arguments that the Paraphrase of Genesis ascribed to Cædmon was written about these times, that is to say, in the tenth century. Lastly, there are so many Dano-Saxonic words and phrases in it, that occur in pieces written not long before and a little after the Conquest, in such as are commonly called Semi-Saxonic MSS., that I cannot but think it was written by some Northumbrian (in the Saxon sense of the word,) after the Danes had corrupted their language. Among others, o for the Cimbric præposition a, IN, occurs in him, which is general in Anglo-Nortmannic books written shortly after the Conquest; as I have shown in the chapter 'De Dialecto Nortmanno-Saxonica, sive Anglo-Nortmannica;' which, though when I began it I thought would have afforded but little matter of speculation, yet hath it carried me into large theories; and could I have foreseen whither your proposal of a chapter 'De Dialecto Dano-Saxonica' would have led me, I should never have had courage to have ventured on the work. Whatever is written in the second edition, the world is beholden to you for it; and I doubt not but it would have been much better done, could I have had your help and directions, as well as your encouragement.

" I pray God to preserve you in health, and remain, Sir, your most obliged humble servant,
G. H."

* I am not aware of any traces of Danish influence on our old mother tongue, except in the Glosses to the Four Gospels and the Psalms, MSS. Cott. Nero D. 4. and Vesp. A. 1., written in the dialect of Northumbria; the *Ormulum*, MS. Bodl., the name of the author of which, *Orm*, would also seem to indicate a Scandinavian origin; and the Fragment of Cædmon given at p. xx. *note*.

Northumbria, at a period when the dialect of that part of England had become corrupted by intermixture with the language of its Scandinavian invaders and colonists?*

The identity of the poem would nevertheless still be preserved. But that an entire, and, for its time, beautiful, poem, corresponding, as far as we can judge from what time has spared to us, in every particular with the account given by Beda in his life of Cædmon,—that such a poem is the production of another, and comparatively recent, bard, is a proposition too gratuitous and improbable to be entertained by any one with whom adherence to a favourite hypothesis is not paramount to right reason.

In King Alfred's Saxon Version of Beda's History the lines are given which Cædmon is reported to have composed in his dream. These have, by Dr. Hickes and others, been considered as the only genuine fragment extant of Cædmon's work: but when we reflect that the lines in question appear in Beda's original text only in a Latin translation, which Alfred in his version, instead of giving the original Saxon as written by Cædmon, seems to have retranslated, they rather furnish additional proof in favour of the genuineness of the poem; the variations between them and the lines with which the poem opens, being such as might naturally be expected to exist between an original composition and a retranslation from a translation of it.

The original MS. of the poem, preserved in the Bodleian Library, is a small parchment volume in folio, containing two

* That copies of parts of the poem, at least, existed in such varieties of dialect, is highly probable from the specimen in the MS. Eliens., given both in Wanley, and in Smith's edition of Beda's Ecclesiastical History, and reprinted in the present volume, p. xx.

hundred and twenty-nine pages; the first two hundred and twelve of which are written in a fair, though not elegant hand, apparently of the tenth century. The remaining seventeen pages, forming a Second Book, are in an inferior handwriting: and as the orthography used in this part of the poem is less pure, and the language less grammatical than in the first part, it is perhaps* to be considered as less ancient.

Of the history of this MS. nothing more, I believe, is

* I say *perhaps*, knowing how difficult it is to decide upon the age of a Saxon MS. from any peculiarity of orthography, and that *place* has, in this respect, an influence as great as *time*. In fact, Saxon MSS. ought to be locally classed, before any attempt be made at chronological arrangement; nor will this appear strange when we consider, that in early times the several divisions of the kingdom were, comparatively speaking, almost like foreign countries to each other; that in some parts the Saxon must have continued uninfluenced by foreign idioms much longer than in others; that the various provincial dialects must have been much more strongly marked than they are at present, and that they were all equally employed in literary composition. A case in point is the specimen of the Kentish dialect, as it appears in a MS. from the Arundel collection, No. 57, now in the British Museum. The date is 1340, and yet the language may still be termed Semi-Saxon. In proof of the above, let any one compare the following extracts with the courtly, frenchified English of Chaucer:

Semi-Saxon Kentish Dialect 1340

Nou ich wille þet þe ýwýte hou hit if ýwent
 þet þif boc if ýwrite mid engliff of Kent.
 þif boc if ýmad uor lewede men |
 Vor uader | and uor moder | and uor oþer ken |
 Ham uor to berþe uram alle manýere zen |
 þet ine hare inwýtte ne bleue no uoul wen.
 Huo afe god if hif name ýzed |
 þet þif boc made God him ýeue þet bread |
 Of anglef of heuene and þerto his red |
 And onderuonge hif zaule huanne þet he if dýad.

Amen.

Ymende . þet þif boc if uolueld ine þe eue of þe holý apostlef Symon an

known, than that it was the property of Archbishop Usher, who presented it to Junius, by whom, with the rest of his MSS., it was bequeathed to the Bodleian Library.

This work, as the reader is already aware, was first given to the world by the learned foreigner above named, in a small quarto, printed at Amsterdam in 1655, containing the Saxon text, unaccompanied by translation or notes. Of a scholar so celebrated as Junius, it will doubtless to many seem presumption in me to speak in terms other than those of unqualified deference; nor am I able or inclined to detract aught from his high reputation as a profound and laborious investigator of antiquity in general; but I cannot avoid noticing that the text of his edition contains numerous errors. In the manuscript, for instance, the metrical point is of fre-

Judas | of ane broþer of þe choýstre^a of saynt Austin of Canterberi | Ine þe ýeare
of oure lhordes beringe . 1340.

Vader oure þet art in heueneþ | ýhalþed bý þi name . cominde þi riche . ýworþe
þi wil | afe ine heuene . and ine erþe . bread oure eche dayes . ýef ouf to day . and
uorlet ouf oure ýedinges . afe and we uorleteþ oure ýelderes . and ne ouf led
naþt in to uondinge . Ac vri ouf uram queade.

Zuo bý hit.

Hayl Marie | of þonke uol . lhord bý mid þe . ýbliffed þou ine wýmmen . and
ýbliffed þet ouet of þine wombe .

Zuo bý hit.

þis boc is Dan Michelis of Norþgate | ýwrite an englis of his oþene hand .
þet hatte Aýenbýte of inwýt . And is of the bochouse of saynt Austines of Can-
terberi . mid þe lettres C: C:

For my knowledge of this very curious MS., as well as for the communication of the foregoing extracts, I am indebted to the kindness of Mr. Joseph Stevenson, of the British Museum, a gentleman from whom we may one day hope for a local classification of our Saxon MSS., as far as such an undertaking is practicable. |||

^a Sic MS.

quent, though by no means of constant, occurrence, and is in most instances inserted correctly; while in the printed edition it is often so placed as to destroy both sense and alliteration, by separating words in connexion, and *vice versú*; so that, in many instances, passages sufficiently plain in the manuscript become totally unintelligible in Junius's edition.

The present edition may lay claim at least to one merit,—that of exhibiting a faithful text. The metrical arrangement will also, I trust, be in general found correct. Of my version, which I have endeavoured to make literal, and at the same time free from harshness, I am less confident. That in many places it will be found exceptionable I have no doubt; but I can assure my readers, that in all cases of difficulty I have invariably given that interpretation which appeared to me best to accord with the context, and with the structure of our ancient tongue. In places where the manuscript is evidently corrupt, my translation is generally made from what I conjectured *might* be the true reading, and which I have indicated in the notes. Where the version is merely conjectural, the Italic character has been adopted.

In the accentuation, which confirms in almost every case the theory of Professor Rask*, I have followed the authority of manuscripts, and, except in a very few instances, that of the manuscript of Cædmon itself.

The First Book of the poem, being a paraphrase of parts of the Old Testament and Apocrypha, needs no analysis, and its merits and defects must speak for themselves. Of the Second Book, of which only a few fragments have escaped the destructive hands of time and ignorance, a considerable portion seems to have been occupied by the descent of our Saviour

* See my Translation of Rask's Anglo-Saxon Grammar, p. 4, & seqq.

to the infernal regions, or, as it is termed by the earlier writers, the *Harrowing of Hell*. Had this part of the poem been entire, it would have been desirable to subjoin such extracts from works, printed and in manuscript, as might have served as a commentary upon this our earliest production on the subject; but, in its present corrupt and mutilated state, such an addition seemed unadvisable, especially as the works treating of this favourite theme of our ancient dramatic mysteries are neither few nor difficult of access.

I have given as a Supplement, the "Song of Azariah," copied from that unique and venerable collection of Saxon poetry, the EXETER MANUSCRIPT* ; which, being evidently an extract from a more correct MS. of Cædmon than the one preserved to us, is both valuable and interesting, as throwing considerable light on the text of the latter. The same MS. contains also the "Song of the Three Children," but with variations so considerable from that given in the Junian MS. as to render its insertion unadvisable.

With the other MSS. of Junius, in the Bodleian Library, is preserved his verbal index to Cædmon: whether it be complete or not, I am unable to say; but being adapted to the pages of his edition, to that edition only can it be applicable. The index subjoined to the present volume will, it is hoped, in addition to its general utility, be found particularly beneficial to Scholars engaged in pursuits connected with the literature and language of the Anglo-Saxons.

It would ill become me, were I to dismiss this preface without due acknowledgement to the Reverend BULKELEY BANDINEL, D.D., Keeper of the Bodleian Library, for much

* For an interesting description and analysis of the Exeter MS. see Conybeare's *Illustrations of Anglo-Saxon Poetry*.

kind and prompt attention while I was engaged in that venerable storehouse of the wisdom and learning of past ages. To the Reverend W. D. CONYBEARE, M.A., I also feel a grateful sense of obligation, for his unsolicited kindness in sending me his own interleaved copy of Cædmon, containing his translation of a considerable portion of the poem. To my excellent friend Mr. RICHARD TAYLOR, a true lover of old English lore, my thanks are likewise due, for many valuable suggestions, as well as for the kind interest he took in the work while it was passing through his press.

Cædmon's Paraphrase, with all its beauties and all its faults, is thus, for the first time, before the public in an English garb. Those readers who may rise disappointed from the perusal should reflect, that he is our earliest poet; that he lived (himself a herdsman,) when all around him was barbarism; and that these his mangled remains are all that Time has spared to us.

PREFACE TO THE FIRST EDITION.

FRANCISCUS JUNIUS AD LECTOREM.

SUPERVACUUM esset, Lector benevole, pluribus verbis hoc in loco repetere, quæ non ita pridem de Paraphrasi hujus Authore attigi p. 248 Observationum nostrarum in Willeramum*; ubi quoque præclarum hunc reconditæ antiquitatis thesaurum acceptum fero summo Præsuli et nunquam non infra merita sua laudato, IACOBO USSERIO, Archiepiscopo Armachano et totius Hiberniæ Primati. Per velim interim, mi Lector, abs te mihi ignosci quod editio hæc, ex uno tantum exemplari concinnata, prodit inemendatior; futura forte correctior, si plures antiqua manu exaratos codices videre contigisset. Ne quis tamen ulla in re operam nostram desideraret, paginas ipsius Manuscripti adversis ubique virgulis inclusi, quo facilius hanc nostram editionem cum ipsis reverendi Antistitis vett. membranis conferant, quibus pretium operæ videbitur. Singulas quoque editionis hujus paginas in lineas distinxi, quo expeditius inveniri possint loca quæ posthac a nobis ex hoc Authore citabuntur, et nostras quoque in eum observationes, Deo Opt. Max. vitam viresque largiente, suis ubique paginis lineisque commodius adaptem.

Vale, mi Lector, atque hac interim qualicumque opera nostra propitius fruere.

* The following is the passage, "— perantiqua illa Geneseos ac præcipuarum Vet. Testamenti historiarum paraphrasi poetica, cujus mihi copiam benigne prorsus fecit vir maximus Jacobus Usserius, Archiepiscopus Armachanus et totius Hiberniæ Primas, de qua paraphrasi hoc tantum hic monebo; innumera in ea passim occurrere, quæ penitiorum sapiunt antiquitatem, et quoniam ipse stilus ac totius operis cum argumentum tum genius ex amussim respondent isti veteris poësis specimini quod adduxit Ven. Beda lib. iv. Hist. Gentis Anglorum, cap. 24. ipse quoque posthac aliquid ex nobilissimo reconditæ antiquitatis thesauro citaturus, utar nomine istius Cædmon (in Anglo-Saxonica Regis Alvreði paraphrasi est Cedmon vel Caebman) quem sacræ illius poësis authorem facit Beda ibidem."

SOME ACCOUNT OF CÆDMON,

FROM

BEDA'S ECCLESIASTICAL HISTORY;

WITH

KING ALFRED'S ANGLO-SAXON TRANSLATION*.

IN hujus Monasterio Abbatissæ (Hildæ) fuit Frater quidam divina gratia specialiter insignis, quia carmina religioni et pietati apta facere solebat; ita ut quicquid ex divinis literis per interpretes disceret, hoc ipse post pusillum, verbis poeticis maxima suavitate et compunctione compositis, in sua, id est Anglorum, lingua proferret. Cujus carminibus multorum sæpe animi ad contemptum

7 ON þisse abbudyran^a mýnster^b þær sum broðor gýnderlice mid zodcundre zýre zemæred 7 zepeorþað. forþon he zepunade zepýrenlice leoð pýncean þa þe to ærærtneýre 7 to árærtneýre belumpon gpa þte gpa hræt gpa he of zodcundum rtafum þurh boceraf zeleornade þ he æfter medmiclum fæce in rcéop-zepeornde mid þa mærtan gretneýre 7 inbrýðneýre zeglencbe. 7 in englic zepeornde þel zehpær forðbróhte. 7 for hý leoð-ronzum monigra monna móð of to

IN this Abbess's¹ Minster² was a certain brother extraordinarily magnified and honoured with a divine gift; for he was wont to make fitting songs which conduced to religion and piety; so that whatever he learned through clerks of the holy writings, that he, after a little space, would usually adorn with the greatest sweetness and feeling, and bring forth in the English tongue; and by his songs the minds of many men were often inflamed

*See p. ~~xxxiii~~
abudyran*

^a Hilbe.

^b Steanerhalh.

¹ Hilda.

² Whitby.

* The Saxon text is chiefly taken from a MS. in the Library of C. C. C. Oxon.

sæculi, et appetitum sunt vitæ cælestis accensi. Et quidem et alii post illum in gente Anglorum religiosa poemata facere tentabant; sed nullus eum æquiparare potuit. Namque ipse non ab hominibus neque per hominem institutus canendi artem didicit; sed divinitus adjutus gratis canendi donum accepit. Unde nihil unquam frivoli et supervacui poematis facere potuit; sed ea tantummodo quæ ad religionem pertinent, religiosam ejus linguam decebant. Siquidem in habitu sæculari usque ad tempora provectoris ætatis constitutus, nihil carminum aliquando didicerat. Unde nonnunquam in convivio, cum esset lætitiæ causa ut omnes per ordinem

popolbe forhoneſſe 7 to zeþeod-
neſſe þær heoþonlican lifes on-
bærnde pæron. Ond eac ſpýlce
monize oþre æfter him in onzel-
þeode ongunnon æfærte leoð
pýrcan. ac næniz hpærne him þ
zelice ðón meahhte. forþon he
nalæf fram monnum ne þurh
mon zelæneð pær þ he þone leoð-
craert zeleornade. ac he pær
zodbundlice zezultumod 7 þurh
zodeſ zýfe þone ſonꝥ-craert on-
ſenꝥ. ond he forþon næfne noht
leaꝥunga ne iðeleſ leoþeſ pýrcan
meahhte. ac efne þa an þa þe to
æfærtnesſe belumpon 7 hiſ þa
æfærtan tunꝥan zedæfenode ſin-
ꝥan. Þær he ſe mon in weornulð-
hade zezeted oð þa tibe þe he
pær zelyfedne ylbo 7 he næfne
æniꝥ leoð zeleornade. 7 he for-
þon oft in zebeorſcipe þonne
þær pær bliꝥe intꝥan zedémeð
þ he ealle ſceolden þurh ende-

with contempt for the world,
and with desire of heavenly life.
And, moreover, many others
after him, in the English na-
tion, sought to make pious
songs; but yet none could do
like to him, for he had not been
taught from men, nor through
man, to learn the poetic art;
but he was divinely aided, and
through God's grace received
the art of song. And he there-
fore never might make aught of
leasing or of idle poems, but
just those only which conduced
to religion, and which it be-
came his pious tongue to sing.
The man was placed in worldly
life until the time that he was
of mature age, and had never
learned any poem; and he there-
fore often in convivial society,
when, for the sake of mirth, it
was resolved that they all in

¹ Literally *Beership*, see *Leges Inæ* apud Wilkins, p. 16; and Tacit. Germ. 22, 23.

cantare deberent, ille, ubi adpropinquare sibi citharam cernebat, surgebat e media coena et egressus ad suam domum repedabat.

Quod dum tempore quodam faceret, et relicta domo convivii egressus esset ad stabula jumentorum, quorum ei custodia nocte illa erat delegata, ibique hora competenti membra dedisset sopori, adstitit ei quidam per somnium, eumque salutans, ac suo appellans nomine : “Cædmon,” inquit, “canta mihi aliquid.” At ille respondens, “Nescio,” inquit, “cantare; nam et ideo de convivio egressus huc secessi, quia cantare non poteram.” Rursum ille qui cum eo loquebatur, “Attamen,” ait, “mihi cantare habes.” “Quid,” inquit,

býrðneýre be heappan ȝingan.
ðonne he ȝereah þa heappan him
nealæcan. þonne aráf he for
ȝcome from þam ȝýmble ȝ hámb
eode to his huſe.

Ða he þ̅ þa ȝumre tīde dýde þ̅
he forlet þ̅ his þæg zebeorn-
ſcipeſ ȝ út þæg ȝonzenbe^a to
neata ȝcýpene. þara heorð him
þæg þære nihte beboden. Ða
he þa þæg in zelimplicre tīde
his limo on neſte ȝeſette ȝ
onſlæpte. Ða ȝcōð him ȝum
mon æt þurh ȝreſn ȝ hine ha-
lette ȝ ȝrette ȝ hine be his na-
man nembe. *Cædmon ȝing me
æthpezu. Þa andȝpanode he
ȝ cwæð. ne con ic noht ȝingan
ȝ ic forþon of þýſum zebeorn-
ſcipe ut-eode ȝ hider ȝepát
forþon ic nehe tude. Eft he
cwæð ȝe ðe mið him ȝſpenebe
þæg hpæðene þu meahc me
ȝingan. Cwæð he hpæt ȝeal ic

turn should sing to the harp,
when he saw the harp approach-
ing him, then for shame he
would rise from the assembly
and go home to his house.

When he so on a certain time
did, that he left the house of the
convivial meeting, and was gone
out to the stall of the cattle, the
care of which that night had
been committed to him,—when
he there, at proper time, placed
his limbs on the bed and slept,
then stood some man by him, in
a dream, and hailed and greeted
him, and named him by his name,
[saying] “Cædmon, sing me
something.” Then he answered
and said, “I cannot sing any
thing, and therefore I went out
from this convivial meeting, and
retired hither, because I could
not.” Again he who was speaking
with him said, “Yet thou must
sing to me.” Said he, “What

* Cædmon h
ccc Ora
see brief h xi

^a ȝonzen?

“debeo cantare?” At ille, “Canta,” inquit, “principium creaturarum.” Quo accepto responso, statim ipse cœpit cantare in laudem Dei Conditoris versus quos nunquam audierat, quorum iste est sensus : “Nunc laudare debemus Auctorem regni cœlestis, potentiam Creatoris, et consilium illius, facta Patris gloriæ. Quomodo ille, cum sit eternus Deus, omnium miraculorum auctor exstitit, qui

ƿiſgan. Cræð he ƿiſ me ƿum-
ƿceart. Ða he þar andƿape on-
ƿanġ. Ða ongan he ƿona ƿiſgan
in heƿeneƿre ƿodeſ ƿcýppenbeſ.
þa ƿerſ 7 þa ƿorð þe he næſſe
ne zehýrðe. þara enðebýrðneſ
iſ þiſ.

* Nu ƿe ƿceolan heƿian.
heofon-ƿiceſ ƿearð.
metodeſ mihte.
ġ hiſ mod-zeþonc.
ƿeſa^b ƿulðor-ƿæbeſ.
ƿpa he ƿunðra zehƿæſ.
ece ðſýhten.
oornð onſtealbe.
he æſeſt zeſcéop.
eornðan beapnum.

shall I sing?” Said he, “Sing me
the origin of things.” When he
received this answer, then he be-
gan forthwith to sing, in praise of
God the Creator, the verses and
the words which he had never
heard, the order of which is this :

“ Now must we praise
the Guardian of heaven’s king-
the Creator’s might, [dom,
and his mind’s thought ;
glorious Father of men !
as of every wonder he,
Lord eternal,
formed the beginning.
He first framed
for the children of earth

* “ Ad finem MS. ¹ *Eliens*. Carmen hoc sic se habet :

Nu ƿcýlun heƿgan.	aelða barnum ² .	10
heƿæn ƿicaeſ uard.	heben til hƿoſe.	
metudaeſ maecti.	halġ ⁴ ƿcepen.	
enð hiſ mod-ġiðanc.	þa miððunzeapð.	
ueſc-uulðuſ ƿaðuſ.	mon-cynnæſ uapð.	
ƿue he uunðra ƿiſhuaeſ.	eci ðſýctin.	15
eci ðſýctin ¹ .	æſteſ tɔaðæ.	
on aſtelidæ.	ƿiſum fold ⁵ .	
he æſeſt ƿcop ² .	ƿſea allmectiġ.	

Primo cantavit Cædmon istud carmen.”—*Smith*.

^b Sic Cod. C. C. C., vulgo ƿeopc.

¹ ðſictin, Wanley.

² he æſeſt ƿcopa, W.

³ elða barnum, W.

⁴ haleġ, W.

⁵ foldu, W.

primo filiis hominum cælum pro culmine tecti, dehinc terram Custos humani generis omnipotens creavit." Hic est sensus, non autem ordo ipse verborum quæ dormiens ille canebat: neque enim possunt carmina, quamvis optime composita, ex alia in aliam linguam, ad verbum, sine detrimento sui decoris ac dignitatis, transferri.

Exsurgens autem a somno, cuncta quæ dormiens cantaverat, memoriter retinuit, et eis mox plura in eundem modum verba Deo digni carminis adjunxit.

Veniensque mane ad villicum qui sibi præerat, quid doni percipisset indicavit; atque ad abbatissam perductus, jussus est, multis doctioribus viris præsentibus, indicare somnium et dicere carmen,

heofon to hrofe.
halig gecyppend.
þa midbangeard.
15 moncynnes gearb.
ece bryhten.
æfter teode.
frum folban.
frea ælmihtig.

the heaven as a roof;
holy Creator!
then mid-earth,
the Guardian of mankind,
the eternal Lord,
afterwards produced;
the earth for men,
Lord Almighty!

20 Ða aráƿ he fram slæpe 7 eall
þa þe he slæpende ronz særte
in gemýnde hæfde. 7 þam for-
suaƿ sona moniz forþ in þ ýlce
gemet. 3ode wýrþer sonzer to-
25 3eƿeodde.

Then he arose from sleep, and
had fast in mind all that he sleep-
ing had sung; and to those words
forthwith joined many words of
song worthy of God in the same
measure.

Ða com he on mane to þam
tan-gefean se ðe his ealþormon
sær 7 him sæde brylce gýfe he
29 anfez 7 he hine sona to þære
31, abubýrgan 3elædde. 7 hine þ
31 eýðde 7 sæzde. þa het heo ge-
romnian ealle þa 3elærðertan
men 7 þa leornear. 7 him and-
særþum het sezan þ sƿern 7

Then came he in the morning
to the town-reeve, who was his
superior, and said to him what
gift he had received; and he
forthwith led him to the abbess,
and told, and made that known
to her. Then she bade all the
most learned men and the learn-
ers to assemble, and in their pre-
sence bade him tell the dream,

ut universorum iudicio quid vel unde esset quod referebat, probaretur: visumque est omnibus, cælestem ei a Domino concessam esse gratiam. Exponebantque illi quendam sacræ historiæ sive doctrinæ sermonem, præcipientes ei, si posset, hunc in modulationem carminis transferre. At ille suscepto negotio abiit, et mane rediens, optimo carmine quod juebatur compositum reddidit. Unde mox abbatisa, amplexata gratiam Dei in viro, sæcularem illum habitum relinquere, et monachicum suscipere propositum docuit; susceptumque in monasterium cum omnibus suis fratrum

þ leoð runzan. þ te eallra heora
 ðóme zecopen pære hpæt oððe
 hponon þ cumen pære. ða pær
 him eallum zerezen gpa gpa hit
 pær. þ him pære fram ðryhtne
 gylfum heofonlic gifu forzifen.
 Ða nehton hie him 7 jæzðon
rum haliz spell 7 zodbundre lárne
 word. bebodon him þa gif he
 mihte þ he him rum runge. 7
 [in runrunge] leoð-runzer þ ze-
 hprýrðe. Ða he þa hæfðe þa
 pýan onfangen þa eode he hám
 to hýr huje 7 com eft on morzen
 7 þý bettan leoðe zezlenzed him
 aronz 7 ageaf þ him beboden
 pær. Ða onzan seo abbudyre
 clýppan 7 lufan þa zodej zýre in
 þæm men. 7 heo hine þa monode
 7 lærde þ he peorold-háb forlete
 7 munuc-háde onpenge. ond he
 þ pel þafode. 7 heo hine in þ
 mýnster onpenz mid hýr zodum.
 7 hine zeþeodde to zeromnunze
 þara zodej þeopa 7 let hine læ-

and sing the poem; that, by the judgment of them all, it might be determined why or whence that was come? Then it seemed to them all, so as it was, that to him, from the Lord himself, a heavenly gift had been given. Then they expounded to him and said some holy history, and words of godly lore; then bade him, if he could, to sing some of them, and turn them into the melody of song. When he had undertaken the thing, then went he home to his house, and came again in the morning, and sang and gave to them, adorned with the best poetry, what had been bidden him. Then began the abbess to make much of and love the grace of God in the man; and she then exhorted and instructed him to forsake worldly life and take to monkhood: and he that well approved. And she received him into the minster with his goods, and associated him with the con-

cohorti asociavit, jussitque illum seriem Sacræ Historiæ doceri. At ipse cuncta quæ audiendo discere poterat, rememorando secum, et, quasi mundum animal, ruminando, in carmen dulcissimum convertebat; suaviusque resonando doctores suos vicissim auditores sui faciebat. Canebat autem de creatione mundi et origine humani generis, et tota Genesis historia, de egressu Israel ex Ægypto et ingressu in terram repromissionis, de aliis plurimis Sacræ Scripturæ historiis, de Incarnatione Dominica, Passione, Resurrectione, et Ascensione in cælum, de Spiritus Sancti adventu, et Apostolorum doctrina. Item de terrore futuri judicii, et horrore poenæ gehen-

pan þæt zetæl þær halgan ræper
 7 speller. ond he eall þa he in
 zehernege zelepman mihte
 mid hine gemyngeade. 7 swa swa
 clæne nýten eodorcende in þæt swete-
 terte leoð zehpýrde. 7 his song
 7 his leoð pæron swa pýnrum to
 zehýenne þæt þa sylpan his lá-
 peopar æt his muðe spruton 7
 leornodon. 7 song he æper be
 midbangeardes zerceape. 7 be
 swuman moncýnnes. 7 eall þæt
 wæs zeneris. þæt is so æper
weard bōc. 7 eft be utgonge
 swaela folces of ægypta londe.
 7 be ingonge þær zehat-londes.
 7 be oðrum monigum spellum
 þær halgan zepurter canones
 bōca. 7 be crister mennisc-
 nege. 7 be his þrowunge. 7 be
 his up-astiznege on heofonar.
 7 big þær halgan zarter cýme.
 7 þara apostola láne. 7 eft bi
 þam ege þær topeardan dōmes.

gregation of those servants of
 God, and caused him to be
 taught the series of the Holy
History and Gospel; and he all
 that he could learn by hearing
 meditated with himself, and, as a
 clean animal, ruminating, turned
 into the sweetest verse: and his
 song and his verse were so win-
 some to hear, that his teachers
 themselves wrote and learned
 from his mouth. He first sang
 of earth's creation, and of the
 origin of mankind, and all the
 history of Genesis, which is the
first book of Moses, and then of
 the departure of the people of
 Israel from the Egyptians' land,
 and of the entrance of the land of
 promise, and of many other hi-
 stories of the canonical books of
 Holy Writ; and of Christ's in-
 carnation, and of his passion, and
 of his ascension into heaven; and
 of the coming of the Holy Ghost,
 and the doctrine of the Apostles;
 and also of the terror of the

nalis, ac dulcedine regni cælestis, multa carmina faciebat ; sed et alia perplura de beneficiis et judiciis divinis, in quibus cunctis homines ab amore scelerum abstrahere, ad dilectionem vero et sollertiam bonæ actionis excitare curabat. Erat enim vir multum religiosus, et regularibus disciplinis humiliter subditus ; adversum vero illos qui aliter facere volebant, zelo magni fervoris accensus : unde et pulchro vitam suam fine conclusit.

Nam propinquante hora sui decessus, quatuordecim diebus præveniente corporea infirmitate pressus est ; adeo tamen moderate, ut et loqui toto eo tempore posset et ingredi. Erat autem

Ʒ be fyrhto þær tıntreƷlican
pıter. Ʒ be ƷretneƷre þær heof-
onlican Ʒıcer. he monıƷ leoð
ƷeƷorhte. Ʒ ƷƷylc eac oðer monıƷ
be þam Ʒoðcundum ƷnemƷum-
neƷƷum Ʒ ðómum he ƷeƷorhte.
on eallum þam he ƷeƷorlice
Ʒýmbe þ he men atuze ƷƷam
Ʒýnna luƷan Ʒ mán-dæba^a. Ʒ to
luƷan Ʒ to ƷeƷorƷfullneƷre aƷehte
Ʒoðna dæba. Ʒorþon he þær Ʒe
mon ƷƷıðe æƷeƷt Ʒ neoƷollicum
þeodƷcƷpum eaðmoblice unðer-
þeodeð. Ʒ Ʒıð þam þa ðe on oþre
ƷıƷan ðón Ʒoðdon he þær mıð
Ʒylme micelne ellenƷoðneƷre on-
bærneð. Ʒ he Ʒorþon ƷæƷne ende
hıƷ lıƷ betýnðe Ʒ Ʒeendade.

Ʒorþon þa ðæne tıde nealæhte
hıƷ ƷeƷıteneƷre Ʒ ƷorðƷore. ða
þær he ƷeƷerƷtýne ðazum æƷ þ
he þær licumlice unƷrumneƷre
þƷýcceb Ʒ heƷƷab. hƷæþere to
þon Ʒemetlice þ he ealle þa tıð

doom to come, and the fear of
hell-torment, and the sweetæss
of the heavenly kingdom, he
made many poems and, in like
manner, many others of the di-
vine benefits and judgments he
made ; in all which he earnestly
took care to draw men from the
love of sins and wicked deeds,
and to excite to a love and de-
sire of good deeds ; for he was
a very pious man, and to regular
disciplines humbly subjected ;
and against those who in other
wise would act, he was inflamed
with the heat of great zeal : and
he therefore with a fair end his
life closed and ended.

For when the time approached
of his decease and departure,
then was he for fourteen days
ere that oppressed and troubled
with bodily infirmity ; yet so
moderately, that, during all that

^a Vulg. mán-tæðum.

in proximo casa, in qua infirmiores, et qui prope morituri esse videbantur, induci solebant. Rogavit ergo ministrum suum, vespere incumbente, nocte qua de sæculo erat exiturus, ut in ea sibi locum quiescendi præpararet: qui miratus cur hoc rogaret, qui nequam adhuc moriturus esse videbatur, fecit tamen quod dixerat. Cumque ibidem positi vicissim aliqua, gaudente animo, una cum eis qui ibidem ante inerant, loquerentur ac jocarentur, et jam mediæ noctis tempus esset transcensum, interrogavit, si eucharistiam intus haberent. Respondebant, "Quid opus est eucharistia? neque enim mori adhuc habes, qui tam hilariter nobiscum velut

mihƿe ƿe ƿƿecan ƿe ƿanƿan.
 ƿæƿ þæƿ on neaƿeƿte unƿrumƿa
 manna hƿƿ. on þam hƿƿa þeap
 ƿæƿ þ̅ hi þa unƿuman ƿ þa ðe
 æt ƿorðƿone ƿæron inlæban
 ƿceolban. ƿ him þæƿ æƿromne
 þenian. Ða bæb he hiƿ þen on
 æƿenne þæƿe nihte þe he of
 ƿorulbe ƿanƿende ƿæƿ. þ̅ he on
 þam huƿe him ƿtope ƿeƿearƿade.
 þ̅ he neƿtan mihƿe. Ða ƿunbƿade
 re þenƿ ƿor hƿon he þæƿ bæbe.
 ƿorþon him þuhte þ̅ hiƿ ƿorðƿone
 ƿƿa neh ne ƿæƿe. ðybe hƿæþeƿe
 ƿƿa ƿƿa he cƿæð ƿ bebeab. Onb
 mið þ̅ he þa þæƿ on neƿte eode.
 ƿ he ƿeƿeonde moðe ƿumu þinƿ
 æƿƿæþeƿe mið him ƿƿeceñde ƿ
 ƿleopenbe ƿæƿ þe þæƿ æƿ inne
 ƿæron. þa ƿæƿ ofeƿ miðbeniht
 þ̅ he ƿƿæƿn. hƿæþeƿ hi æniƿ
 huƿel þæƿ inne hæƿdon. Ða anb-
 ƿƿarobon hie ƿ cƿædon. Hƿilc
þearƿ iƿ þe huƿleƿ. ne þinƿe
 ƿorðƿone ƿƿa neh iƿ nu þu þuƿ

time, he could both speak and walk. There was in the neighbourhood a house for infirm men, in which it was their custom to bring the infirm, and those who were on the point of departure, and there attend to them together. Then bade he his servant, on the eve of the night that he was going from the world, to prepare him a place in that house, that he might rest: whereupon the servant wondered why he this bade, for it seemed to him that his departure was not so near: yet he did as he said, and commanded. And when he there went to bed, and in joyful mood was speaking some things, and joking together with those who were therein previously, then it was over midnight that he asked, whether they had the eucharist within? They answered, "What need is to thee of the eucharist? thy departure is not so near, now

sospes loqueris." Rursus ille: "Et tamen," ait, "afferte me eucharistiam." Qua accepta in manu, interrogavit, si omnes placidum erga se animum, et sine querela controversiæ ac rancoris, habent. Respondebant omnes, placidissimam se mentem ad illum, et ab omni ira remotam, habere: eumque vicissim rogabant placidam erga ipsos mentem habere. Qui confestim respondit: "Placidam ego mentem, filioli, erga omnes Dei famulos gero." Sicque se cælesti muniens viatico, vitæ alterius ingressui paravit; et interrogavit, quam propè esset hora qua fratres ad dicendas Domino
10 laudes nocturnas excitari deberent. Respondebant, "Non longe

<p>11</p> <p>20</p> <p>30</p>	<p>þóclice 7 þur glæðlice to ur ƿƿrecende eart. Cpæð he eft. <u>Bepað me hpæþene hurel to.</u> Ða he hit on handa hæfde. þa ƿræuz he. hpæþer hi ealle ƿmýlce móð 7 butan eallum incan bliðe to him hæfðon. Ða andƿarobon hi ealle 7 cpæðon. þ hi næniꝛne incan to him ƿirtan ac hi him ealle ƿriðe bliðe-moðe ƿæron. 7 hi ƿruxenðlice hine bæðon þ he him eallum bliðe ƿære. Ða and- ƿraroðe he 7 cpæð. míne broþro þa leofan. ic eom ƿriðe bliðmóð to eop 7 to eallum ƿoðer man- num. And he ƿra ƿær hine ƿe- tƿýmmeðde mid þý <u>heofonlican</u> <u>ƿeznetce.</u> 7 him oþreſ lífeſ in- zang ƿearpade. Ða ƿýt he ƿræzn- hu neh þære tíðe ƿære þce þa broðru ariſan ƿceolbon 7 ƿoðer ƿoíc læran 7 heopa <u>uht-rang</u> ƿingan. Andƿearobon hi. niſ hit ƿeor to þon. Cpæð he. tela.</p>	<p>thou thus cheerfully, and thus gladly art speaking to us." Again he said, "Bring me nevertheless the eucharist." When he had it in his hands, he asked, whether they had all a placid mind and kind, and without any ill-will towards him? Then they all answered, and said, that they knew of no ill-will towards him, but they all were very kindly disposed; and they besought him in turn that he would be kindly disposed to them all. Then he answered and said, "My beloved brethren, I am very kindly disposed to you and all God's men." And he thus was strengthening himself with the <u>heavenly viaticum</u>, and pre- paring himself an entrance into another life. Again he asked, "How near it was to the hour that the brethren must rise and teach the people of God, and sing their <u>nocturns</u>?" They an- swered, "It is not far to that."</p>
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est." At ille: "Bene, ergo exspectemus horam illam." Et signans se signo sanctæ crucis, reclinavit caput ad cervical, modicumque obdormiens, ita cum silentio vitam finivit. Sicque factum est ut quomodo simplici ac pura mente tranquillaque devotione Domino servierat, ita etiam tranquilla morte mundum relinquens, ad ejus visionem veniret; illaque lingua quæ tot salutaria verba in laudem Conditoris composuerat, ultima quoque verba in laudem ipsius, signando sese, et spiritum suum in manus ejus commendando, clauderet*: qui etiam præsciens sui obitus exstitisse, ex his quæ narravimus, videtur.

utan pe pel þære tíde bíban. 7
þa hm ze bæð 7 hine zereþaðe
míð críste 7 róde-táene. 7 hī
heafod on hýlde to þam bolstre.
7 mebmýcel fæc onflæpte. 7 swa
míð stillnesse hī líf zeeþaðe.
onð swa þær zereþiden fte swa
swa he hluttre mote 7 býleþite
7 swýlre willsumnesse ðrihtne
þeopde. þ he eac swýlce swa
swýlce deaðe midðangearð þær
forlætenðe 7 to hī zeryhðe
becom. 7 seo tunge þe swa mon
nig halpenðe word on þær scýp
pendes lóf zerecete. he þa swýlce
eac þa ýtemeþtan word on hī
hepenesre. hīne swýlne renienðe.
7 hī záf in hī handa beþeod
enðe. beþynðe. Eac swýlce þ h
zefægd*. þ he þære zepī hī
swýlres forðfone of þam þe pe
nu feczan hýrdon :

* zerezen?

He said, "It is well, let us await the hour." And then he prayed, and signed himself with Christ's cross, and reclined his head on the bolster, and slept for a little space; and so with stillness ended his life. And thus it was, that as he with pure and calm mind and tranquil devotion had served God, that he, in like manner, left the world with as calm a death, and went to his presence; and the tongue that had composed so many holy words in the Creator's praise, he, then, in like manner, its last words closed in his praise, crossing himself, and committing his soul into his hands. Thus it is seen that he was conscious of his own departure, from what we have now heard say.

* "Cædmonem obiisse circa annum dclxxx. plerique conjiciunt, aut paulo serius. De ejus sanctorumque aliorum reliquiis sic agit *Malmesb.* l. 3. *de Gestis Pontif.* p. 154. b. Ed. Lond. *Inventa sunt noviter*, id est, ante initium seculi xii. et in

*eminentiam elata, sanctorum corpora, Trumuini Ep., Osuii regis, et Ælfledæ filia
ejus, quæ eidem monasterio post Hildam præfuit: necnon et illius monachi quem
Divino muneri scientiam cantus accepisse Beda refert. Cujus non fuisse apud Deum
populare meritum, miracula modo multa, ut ferunt, superne demissa prætendant
iudicium.*

“Consignatus est hujus sancti natalis in *Martyrologio Anglicano* die xi. Feb.;
licet *Hugo Menardus* die x. Feb. retulerit.

“Recensent eum *Balæus*, cent. 1, et *Pitsæus*, ætate 7, inter illustres Angliæ
scriptores: sed in hoc ambo hallucinantur, quod dormiendo divina pronuntiasse
carmina tradant, quæ vigilantes quidam ex ejus ore scriptitabant. Id enimvero Beda
non scribit.”—*Smith.*

DESCRIPTIVE CATALOGUE OF THE PLATES.

I. Frontispiece to the MS. of Cædmon's Paraphrase.

II. Fac-simile of the first page of Cædmon.

III. The Deity sitting on his throne, expressing his displeasure with the Rebel-Angels.

In the margin stand the words, *hælenber heh-ſelb, the throne of Christ.*
Below is the Portrait of Ælfwine. (See Archæologia, vol. xxiv. p. 330.)

IV. A Drawing divided into four compartments.

1. The Rebel-Archangel crowned, with looks directed toward his adherents (four angels), his right hand pointing to an edifice, intended apparently for the heavenly abode, behind which stand five angels. Four angels offer crowns to the Archangel.

On the top of the page, the lower part of the following words may be traced :

hū ƿe enzyl ongon ofenmōb ƿeran,

How the angel began to be presumptuous.

The upper part of the inscription has been cut off by the binder of the Volume.

2. The Deity attended by angels, each bearing a peacock's feather. He is in the act of grasping those borne by the two angels nearest to him.

3. The Deity holding three javelins, with which he is striking downward. The inscription :

hū ƿe hælenb ƿerƿeop helle heom to ƿite,

How God formed hell for a punishment to them.

4. The Infernal Regions. The chief figure here is a huge monster, or Leviathan, with jaws extended, in which Satan is lying on his back, bound round the neck and limbs, while his associates are seen plunging into the burning gulf.

V. The Uprearing of the Firmament. The Spirit of God upon the Deep.
Inscription :

zerimbnobe pæt 7 eorðan,

He parted the water and the earth.

5- VI. The Saviour. The Separation of Day from Night. Opposite the lower compartment is this inscription :

hu he tobælbe bæz 7 ð nihte,

How he divided day from night.

VII. The Angels proceeding to Paradise. The formation of Eve. Inscr.

1 (1) 1. hep 7obeſ enġlaſ aſtīan of heouenan into parabiſum.

Here God's angels proceed from heaven into Paradise.

In this, as well as in some of the other drawings, the door-hinges are remarkable, as precisely resembling those still to be seen upon the doors of some of our ancient churches.

2. hep 7rihten 7eſcop ađameſ 7iſ euan,

Here the Lord created Adam's wife Eve.

17 3. hep 7rihten 7eſearp 7clep on ađam 7 7enam him an rið of þā 7iðan:

7 7eſcop hiſ 7iſ of þam riðbe,

Here the Lord cast sleep upon Adam, and took a rib from his side, and created his wife from that rib.

VIII. The Deity addressing Adam and Eve, in the words beginning,—

te mað nu 7 7e xað. &c. See Poem, p. 13, l. 1.

IX. God beholding the excellence of his productions.

X. Adam and Eve in Paradise :

heo pænon leof 7obe. &c. p. 16, l. 17.

XI. The Fall of the Angels. Satan in Hell: (Hell is again represented as a huge monster.)

7 heo alle 7oſſeop 7rihten to ðeoflum. p. 20, l. 14.

XII. The Deity supported by Seraphim. Satan's Torment.

XIII. In the upper part of this Drawing, Adam and Eve are represented standing by the Tree. In the lower part Satan appears fettered and manacled, while the messenger-fiend is seen passing through an opening, on his way to tempt Adam and Eve :

hſearf him 7uþ þa hell-ðona. p. 29, l. 8.

XIV. The Temptation of Eve.

XV. The Tempter offering the Fruit to Adam.

XVI. Two compartments : 1. Adam receiving the Fruit from Eve.

2. The grief of Adam and Eve, after eating of the Fruit.

The Fiend departs from them with an air of mockery :

hloh þa 7 plegobe. boba bitpe gehuzob. p. 45, l. 10-11.

The figure of a lion below, which seems added merely to fill the space, is evidently the work of a later and freer hand.

XVII. 1. Adam and Eve conscious of their nakedness.

2. They cover themselves with fig-leaves.

XVIII. The Fiend returning to his Master, after having tempted Eve :

heapf hum eft niþer. boba bitpefta. fceolbe he þa braban lizar
feacan. helle gehliþo. þær h7 heapfa læg. p. 47, l. 18-22.

XIX. 1. Adam and Eve seeking shelter in the woods :

uton gan on þýrne fealb. innan on þýrref holker hleo. p. 52, l. 6-7.

2. Adam and Eve sitting apart from each other :

featon on funþran. p. 52, l. 11.

XX. 1. The Almighty cursing the Serpent.

2. God calls to Adam in the Garden :

hýþbon hie on heolþpe. þa hie halg forþ. drihtnef gehýrþon
p. 53, l. 12-14.

XXI. The Almighty addressing Adam and Eve : (The figure of the Deity is given double, one being turned towards Adam, the other towards Eve.)

ða to euan zob. ýrnunra frfæc. penþ þe frum þýnne. &c. p. 56,
l. 26-28.

abeað eac abame. ece drihten. hief leohc-fruma.

laþ æpenþe. þu fcealt oþerne. eþel fecean. &c. p. 57, l. 8-13.

XXII. The exile of Adam and Eve denounced, and their departure.

XXIII. The Angel closing the Gate of Paradise :

hum on lafte beleac. liþra 7 þýnna. hihtfulne ham.

halg engel. be fræan hæge. fýnene fræorþe. p. 58, l. 12-17.

XXIV. The Birth of Abel.

XXV. The Story of Cain and Abel.

1. Cain aiding his father in the labours of agriculture :

oþer h7 to eorþan. elnef talobe. fe þær æn-honen. p. 59, l. 31-33.

2. Abel tending cattle :

oþer æhte heolb. p. 59, l. 34.

3. Abel's offering.

4. The murder of Abel.

5. Abel's blood crying to the Almighty :

7 h7 bloþ to me. cleopaþ 7 craþ. p. 62, l. 11-12.

XXVI. Further Representation of Cain's History :

1. The Almighty addressing Cain.

2. Cain travelling to his new abode :

him þa can gepat — j hum þa þe geceap, 'eart-lanbum. p. 64,
l. 13-18.

3. Cain with his wife and son Enoch.

XXVII. Compartments containing figures of the Posterity of Adam.

XXVIII. Two compartments. 1. Jubal playing on his lyre.

2, 3. Tubal Cain, as a smith, and in the act of ploughing.

4. Adam and Eve, the latter holding Seth in her arms.

XXIX. Seth with his wife and son. (Inscr. *reth þær þeah, Seth was prosperous.*)

XXX. Enos, the son of Seth, and his family.

XXXI. A figure, perhaps Mahalaleel? standing by an altar.

XXXII. The burial of Mahalaleel :

malalalel. þintpa hæþe. þf. j hunb niƷontƷ. þa he þopð gepat.
p. 71, l. 25-30.

XXXIII. An Angel conversing with a Prophet, supposed to be Enoch, perhaps in allusion to the verse,

hum þær þeoben holð. p. 73, l. 10.

(The Prophet treads an animal like a dragon under foot, but to this there is no allusion in the poem.)

XXXIV. The Translation of Enoch. The lower part represents the Patriarch leaving earth; the upper, his entrance into heaven, attended by angels.

XXXV. Mathuselah attended by his sons. On his right hand his wife in bed, attended by two females, one of whom holds an infant in swaddling clothes; presumed to represent the Birth of Noah.

XXXVI. Scenes in the lives of Lamech and Noah.

XXXVII. The Almighty commanding the Ark to be built. Beneath is seen the commencement of the work.

XXXVIII. The Ark completed and inhabited. The Almighty standing at the door, ready to close it when one of Noah's sons and his wife shall have entered.

XXXIX. The Ark afloat. In the lower part, the Deity is represented closing the entrance :

him on hoh beleac. heoƷon-þicef þeanð. mepe-hurer muð. p. 82,
l. 16-18.

- XL.** Noah and his family quitting the Ark ; the Deity holding the door open.
- XLI.** Noah's Sacrifice :
 þa noe ongan. neþgenbe lac. p. 90, l. 18-19.
- XLII.** God's Covenant with Noah :
 ic eop tpeopa þær. mine jelle. p. 92, l. 28-29.
- XLIII.** Noah cultivating the Earth :
 þa noe ongan ~~æter~~ tilian. p. 94, l. 1-6.
- XLIV.** Noah's Death and Burial.
- XLV.** The Building of Babel planned.
- XLVI.** God's Visit to Babel : The Dispersion :
 þa com halg ȝob. þeþa cneorijra. þeopc ȝceapȝan. p. 101, l. 7-9.
- XLVII.** 1. The blessing of Abraham :
 2. Abraham and his family going to Canaan.
 3. God appearing to Abraham :
 þa hune cynung engla. abrahame. ierþe ȝelþa. p. 107, l. 5-7.
- XLVIII.** 1. Abraham standing (holding an axe) between two buildings, probably preparing to build his altar.
 2. The Deity appearing to Abraham.
- XLIX.** Abraham approaching Egypt :
 ȝereah egypta. hoþn ȝele hȝete. p. 109, l. 10-11.
- L.** An unfinished Illumination.
- LI.** Ornamental Decoration on p. 225 of the Manuscript.
- LII, LIII.** Capital Letters, alphabetically arranged, referring to the pages of the Manuscript.

18. 18. 18.

Col 1;
Th 1, 23;
Gen 12.

CÆDMON'S

METRICAL PARAPHRASE.

m†
n. 11

[17 Page of the Bodleian MS. See page 3 line 9 note in MS.]

US is riht micel.
þæt we nobera pearþ.
weþeþa fulþor-cuning.
wordum heargen.
mōðum lufiēn.
he is mæzra weþ.
heafod ealra.
heah-geþearfa.
wea ælmihtig.
was him selfuma æfre.
þæt weorþden.
ne nu ende cymþ.
ecean drihten. - - - 13
ac he bið ærlice.
open heopen-stolara.
heargum þrymnum.
riðþæft and riðþeom.
weald-borgara heolb.
þa weorþen geferre.
wide 7 riðe.
weorþen geferre geþefer.
weorþen heargum.
2 þara weorþum.

FOR us it is much right
that we the Guardian of the skies,
the Glory-King of hosts,
with our words praise,
in our minds love.
He is of power the essence,
the head of all
exalted creatures,
the Lord almighty.
10 To him has beginning never
origin been,
nor now cometh end
of the eternal Lord,
but he is ever powerful
over the heavenly thrones.
With high majesty,
just and most vigorous,
he ruled the heavenly concaves,
which were placed
20 wide and far,
through power of God,
for the children of glory,
22 the guardians of spirits.

These figures in the left margin refer to the page in
the first print a edition of Caedmon
by Fleming. Amsterdam 1655

The figures in blue ink refer to Dr Grein's
"Bibliothek der Angelsächsischen Poesie 2 vols
Göttingen 1857 Vol. I pp. 1-145"

1, 15-28
28

CÆDMON'S PARAPHRASE.

hæfdon gleam ⁊ bream. [1]

† ⁊^a heopa onþruman.

engla þneatar.

beorhte bliſſe.

ƿæſ heora blæb micel. — 5

þeznar þrýmpærte.

þeoden heþebon.

gæzdon lurum lof.

heora lif fnean.

démdon drihtneſ.

buzeþum ƿæron.

ƿiðelzerælice.

gýnna ne cuþon.

† frena fneuman.

ac hie on ƿiðe lifdon.

15
1, 10

20

éce mið heora alþor.

eller ne ongunnon.

† nrænan on roðerum.

nýmbe riht ⁊ góð.

ærðon engla ƿearb.

for oþerhýzde.

† dæl on zedribe.^b — 22

nolban dneoƿan lenz.

heora reſſa næb.

ac hie of rið-luƿan.

1, 15

godeſ aþrunfon.

hæfdon zield micel.

þ hie rið drihtne.

dælan meahton.

ƿulþor-færtan ƿic.

ƿerodeſ þrýmme.

28

rið ⁊ ſƿeƿl-toht.

him ƿær gár zelamp.

Had lustre and joy

of their original

the hosts of angels,

bright bliss,

their reward was great :

glorious ministers,

they adored their Ruler,

joyfully praised

their life's Lord ;

10 they judged, by the Lord's

power, they were

most happy.

Sins they knew not,

nor crimes to perpetrate,

but they lived in peace,

ever with their Chief :

ought else they sought not

to rear in heaven,

save right and truth,

20 ere that the angels' guardian,

for pride,

sank into error.

They would no longer work

their own good,

but they from the love

of God turned away.

They had the great presumption

that they against the Lord

could divide

30 the glory-fast abode,

that multitude of host,

ample and heavenly bright.

Pain there befell them,

^a ⁊ seems to be redundant in this place.

^b The sense of this passage is obscure, and the interpretation given not free from objection, unless for zedribe we read zedrið in the accusative.

Cd 2;
Th 3, 36;
Gen 46.
 3

CÆDMON'S PARAPHRASE.

<p> <u>ƿær</u> 7 <u>oƿerhýzð</u>. <u>7 ƿær</u> <u>enzles</u> <u>móð</u>. <u>ƿe</u> <u>ƿone</u> <u>unnað</u> <u>on</u> <u>zan</u>. <u>ær</u> <u>ert</u> <u>fremman</u>. <u>ƿe</u> <u>ran</u> 7 <u>ƿeccean</u>. <u>ƿa</u> <u>hē</u> <u>ƿorðe</u> <u>cƿæð</u>. <u>n</u> <u>iber</u> <u>o</u> <u>ƿ</u> <u>yr</u> <u>teð</u>. <u>7</u> <u>hē</u> <u>on</u> <u>norð</u>-<u>dæle</u>. <u>hām</u> 7 <u>heah</u>-<u>recl</u>. <u>he</u> <u>o</u> <u>ƿe</u> <u>na</u> <u>ri</u> <u>ce</u> <u>ƿ</u>. <u>hā</u> <u>zan</u> <u>ƿol</u> <u>be</u>. <u>ƿa</u> <u>ƿe</u> <u>arð</u> <u>ý</u> <u>rr</u> <u>e</u> <u>z</u> <u>oð</u>. <u>7</u> <u>hām</u> <u>ƿe</u> <u>noðe</u> <u>ƿ</u> <u>nað</u>. <u>ƿe</u> <u>hē</u> <u>ær</u> <u>ƿurð</u> <u>oðe</u>. <u>ƿ</u> <u>lite</u> 7 <u>ƿul</u> <u>ð</u> <u>re</u>. <u>ƿe</u> <u>o</u> <u>ƿ</u> <u>hām</u> <u>ƿe</u> <u>ri</u> <u>lo</u> <u>zan</u>. <u>ƿ</u> <u>æ</u> <u>cl</u> <u>i</u> <u>c</u> <u>n</u> <u>e</u> <u>hām</u>. <u>ƿe</u> <u>o</u> <u>ƿ</u> <u>ce</u> <u>ð</u> <u>e</u> <u>o</u> <u>le</u> <u>ane</u>. <u>the</u> <u>lle</u> <u>he</u> <u>ar</u> <u>ƿ</u>. <u>he</u> <u>ar</u> <u>ðe</u> <u>n</u> <u>ð</u> <u>ar</u>. <u>he</u> <u>ht</u> <u>þ</u> <u>ƿ</u> <u>i</u> <u>c</u> <u>e</u> <u>h</u> <u>u</u> <u>r</u>. <u>ƿ</u> <u>æ</u> <u>c</u> <u>n</u> <u>a</u> <u>b</u> <u>i</u> <u>ð</u> <u>a</u> <u>n</u>. <u>ðe</u> <u>o</u> <u>ƿ</u> <u>ð</u> <u>ne</u> <u>a</u> <u>m</u> <u>a</u> <u>le</u> <u>ar</u>. <u>ƿ</u> <u>u</u> <u>ht</u> <u>e</u> <u>n</u> <u>ý</u> <u>re</u>. <u>ƿ</u> <u>ar</u> <u>ta</u> <u>ƿe</u> <u>ar</u> <u>ð</u> <u>ar</u>. <u>ƿa</u> <u>hē</u> <u>hit</u> <u>ze</u> <u>ar</u> <u>e</u> <u>ƿ</u> <u>i</u> <u>re</u>. <u>ƿ</u> <u>n</u> <u>i</u> <u>ht</u> <u>e</u> <u>ƿe</u> <u>re</u> <u>al</u> <u>b</u>. <u>ƿ</u> <u>ur</u> <u>le</u> <u>ze</u> <u>inn</u> <u>oð</u>. <u>ze</u> <u>o</u> <u>n</u> <u>d</u> <u>ƿ</u> <u>o</u> <u>le</u> <u>n</u> <u>f</u> <u>ý</u> <u>re</u>. <u>7</u> <u>ƿ</u> <u>æ</u> <u>n</u> <u>c</u> <u>ý</u> <u>le</u>. <u>ƿe</u> <u>c</u> <u>e</u> 7 <u>ƿe</u> <u>á</u> <u>ðe</u> <u>le</u> <u>ge</u>. <u>he</u> <u>ht</u> <u>ƿa</u> <u>ze</u> <u>o</u> <u>n</u> <u>d</u> <u>þ</u> <u>ƿæ</u> <u>ble</u> <u>ar</u> <u>e</u> <u>h</u> <u>o</u> <u>ƿ</u>. <u>ƿe</u> <u>a</u> <u>x</u> <u>a</u> <u>n</u> <u>ƿ</u> <u>i</u> <u>c</u> <u>e</u> <u>h</u> <u>ro</u> <u>zan</u>. <u>he</u> <u>ƿ</u> <u>o</u> <u>n</u> <u>h</u> <u>i</u> <u>e</u> <u>ƿ</u> <u>ro</u> <u>ht</u> <u>ze</u> <u>t</u> <u>e</u> <u>m</u> <u>e</u>. <u>7</u> <u>u</u> <u>m</u> <u>m</u> <u>e</u> <u>ƿ</u> <u>i</u> <u>ð</u> <u>z</u> <u>oð</u> <u>ze</u> <u>ro</u> <u>m</u> <u>n</u> <u>oð</u>. <u>h</u> <u>m</u> <u>ƿær</u> <u>z</u> <u>ƿ</u> <u>a</u> <u>m</u> <u>le</u> <u>a</u> <u>n</u> <u>be</u> <u>co</u> <u>m</u>. </p>	<p> [1] - - - 4 x [2] 10 - - - 13 - - - 17 - - - 20 - - - 21 - - - 25 - - - 28 - - - 30 - - - 33 - - - 34 - - - 36 </p>	<p> envy and pride, and the angel's mood, who that evil counsel began first to frame, to weave and agitate. Then spake he the words, from malice thirsty, that he in the north part a home and lofty seat of heaven's kingdom would possess. Then was God angry, and wroth with that host, whom he erst had honoured with beauty and with glory ; he formed, for these false ones, an exile home, anguish for reward, the groans of hell, hard punishments ; bade the torture-house await the exiles, deep, void of joys, our Lord, the guardians of spirits. When he knew it ready, unmanned furnished with perpetual night, with sulphur charged, with fire filled throughout, and cold intense, smoke & red flame, [comfort void, bade then, through that house of the dread of torment to increase. They had criminations bitterly gathered against God ; on them, for this, grim retribution </p>
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** These numbers in brackets refer to the fol. of the MS. of Cæd. in the Bodleian Oxford.*

B 2

[came;

ƿe *ar* *ðe* *re* *al* *b* *ƿ* *ur* *le* *ze* *inn* *oð* *ƿ* *æ* *n* *c* *ý* *le* *ƿe* *c* *e* 7 *ƿe* *á* *ðe* *le* *ge* *he* *ht* *ƿa* *ze* *o* *n* *d* *þ* *ƿæ* *ble* *ar* *e* *h* *o* *ƿ* *ƿe* *a* *x* *a* *n* *ƿ* *i* *c* *e* *h* *ro* *zan* *he* *ƿ* *o* *n* *h* *i* *e* *ƿ* *ro* *ht* *ze* *t* *e* *m* *e* *7* *u* *m* *m* *e* *ƿ* *i* *ð* *z* *oð* *ze* *ro* *m* *n* *oð* *h* *m* *ƿær* *z* *ƿ* *a* *m* *le* *a* *n* *be* *co* *m*

ƿe *ar* *ðe* *re* *al* *b* *ƿ* *ur* *le* *ze* *inn* *oð* *ƿ* *æ* *n* *c* *ý* *le* *ƿe* *c* *e* 7 *ƿe* *á* *ðe* *le* *ge* *he* *ht* *ƿa* *ze* *o* *n* *d* *þ* *ƿæ* *ble* *ar* *e* *h* *o* *ƿ* *ƿe* *a* *x* *a* *n* *ƿ* *i* *c* *e* *h* *ro* *zan* *he* *ƿ* *o* *n* *h* *i* *e* *ƿ* *ro* *ht* *ze* *t* *e* *m* *e* *7* *u* *m* *m* *e* *ƿ* *i* *ð* *z* *oð* *ze* *ro* *m* *n* *oð* *h* *m* *ƿær* *z* *ƿ* *a* *m* *le* *a* *n* *be* *co* *m*

accusation *in* *the* *MS.* *is* *in* *the* *margin* *of* *the* *MS.* *and* *is* *in* *the* *margin* *of* *the* *MS.* *and* *is* *in* *the* *margin* *of* *the* *MS.*

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Gen.
Gen. 64
2, 18 4

CÆDMON'S PARAPHRASE.

- 47 cræbon þ heo rice. [3] *they said that they the empire*
neðe móðe. (in *their* fierce mood)
azan polban. would possess,
ƿ ƿpa eaðe meahtan. and so might easily.
"him feoðen zealah." [4] Him that hope deceived,
ƿiððan ƿalbenð hiƿ. after his Sovereign,
50 heofena heah cining. heaven's high King,
honda aƿærpe. *his hands uprear'd*
hehte ƿið þam heƿze. most high against that crew
ne mihton hýze-leaƿe. 10 nor might they of counsel void,
† mæne ƿið mefoðe. *the faithless against the Creator*
† mæƿyn ƿrýttizan. 12 employ force;
2, 10. ác him fe mæra. for them the Mighty
móð zeƿæpe. 13 deprived of courage.
bælc foƿbiƿe. : He bent their pride
þa he ƿeolzen ƿearð. when he was angry,
55 þerloh ƿyn-ƿceaban. 14 bereft the impious
ƿiƿone ƿ zeƿealde. of triumph and power,
ðóme ƿ ðuƿeðe. sway and dignity,
ƿ ðneame benám. 20 and of joy deprived them;
hiƿ feonð ƿriðo. his foe of freedom,
ƿ zeƿeán ealle. and all of exultation,
toƿhte ƿe. 23 and bright glory;
ƿ hiƿ toƿn zeƿnæc. and his anger wreaked
on ƿeracum ƿriðe. vehemently on his adversaries,
releƿer mihtum. by his own powers,
60 ƿtenƿum ƿeiepe. with strong step.
hæpe ƿeƿne móð. Stern he was of mood,
zeƿnémeð ƿnýmme. 9 bitterly provoked,
† ƿnáp on ƿnæðe. 30 he griped in his wrath
62. † ƿáum fołmum. 31 with hostile hands,
62 ƿ hi ƿon ƿæðum ƿeƿnæc. and crushed them in his grasp.
2, 15 ƿn on móðe. 33 Angry in mood
æðele beƿcýnebe. he deprived of their country
64 hiƿ ƿiðer-ƿnecan. his adversaries,
ƿulðoƿ-zeƿtealðum. of their glorious abodes;

Cd li;
Thp 5. 34;
~~Gen 81~~
5

CÆDMON'S PARAPHRASE.

20

65 ƿceōþ þa 7 ƿcýrþe. [4]
ƿcýppend úne.
oƿerhídix cýn.
enġla oƿ heoƿnum.
ƿærléar ƿeƿoð.
ƿalðenð ƿenðe.
láðƿeazðne hepe.
on langne ƿið.
ƿeompe ƿarƿar.
ƿær hum ƿýlp ƿoƿoð.
70 beoƿ ƿoƿboƿurten.
ſƿƿoƿbiƿeð þným.
ƿlice ƿeƿemmed.
heo on ƿræce.
ƿýððan ƿeomodoð. - - - 15
ƿƿearne ƿiðe.
ne þoƿurton hlúde hlihhan.
ac heo hell-treƿum.
ƿeƿurze ƿunodoð.
7 ƿeáñ tuðon.
65 ƿán 7 ƿoƿze.
ƿurþ þropeðon.
þýrtum beƿeahte.
ƿeap ƿærteléan.
ƿær þe heo on ƿunnon.
ƿið zoðe ƿinnan.
70 þa ƿær ƿóð* ƿra ær.
ƿiðð on heoƿnum.
ƿærne ƿƿeobo-ƿeapar.
ƿreæ eallum leof.
75 ƿeoden híƿ þeƿnum.
þnýmmar ƿeoxon.
ðuƿtuða muð ðrihtne.
þneám-hæbbendra:

then removed and cut off
our Creator
the haughty race
of angels from heaven ;
the faithless tribe
the Powerful sent,
the hateful band,
on a long journey,
the sad spirits. *broken*
10 Their vaunt was quailed,
their threat shattered,
and grandeur bowed down, humbled,
their beauty corrupted.
They into exile
urged then
their darksome way.
They might not loudly laugh,
but they in hell-torments
accursed dwelt,
20 and woe *they* knew,
pain and sorrow,
torment endured ;
with darkness decked,
hard retribution, *begon to fight*
for that they had devised
against God to war. ...
3 Then was after as before
25 peace in heaven,
29 fair loving thews, *peaceful*
30 the Lord dear to all,
manners
the Supreme to his ministers ;
the glories waxed
of the good with *their* Lord,
34 of the possessors of bliss.

* I have translated as if ƿið had stood in the text, which is without doubt the genuine reading.

II.		II.	
<p>82 2.25</p>	<p>ƿæron þa ƿærome. þa þe ƿæzl buan. pulþneƿ eðel. ƿroht ƿæƿ ƿæƿ ƿrúzen.</p>	<p>[5]</p>	<p>Then were in concord those that inhabit <i>the</i> firmament, <i>the</i> region of glory ; strife was dissipated,</p>
<p>3.1</p>	<p>ƿoht mið enġlum. ġ ƿrlez nið.</p>	<p>— 4</p>	<p>fear <i>from</i> among <i>the</i> angels, and fatal hate,</p>
<p>85</p>	<p>ƿiððan heƿe-ƿóran. heoƿon oƿƿæƿon. leohte belonene.</p>	<p>—</p>	<p>since <i>the</i> hostile bands had heaven resigned, of light bereft.</p>
<p>10</p>	<p>him on laƿte ƿecl. pulþon-ƿreþum ƿeliġ. ƿiðe ƿiððan. ġifum ƿiġroþende.</p>	<p>10</p>	<p>Behind them <i>that</i> abode, rich in glorious works, widely stood, with gifts flourishing,</p>
<p>15</p>	<p>beoƿht ƿiġeblæþƿært. buenþra leaƿ.</p>	<p>— 16</p>	<p>bright and fruitful, of dwellers void,</p>
<p>90</p>	<p>ƿiððan ƿræc-ƿrope.</p>	<p>—</p>	<p>since to <i>their</i> exile-place <i>the</i> sprites malignant,</p>
<p>18</p>	<p>ƿeƿuze ƿaƿtaƿ. unþer heaƿm-locan.</p>	<p>—</p>	<p>beneath <i>the</i> dungeons of perdition, wretched fared.</p>
<p>20</p>	<p>heane ƿeƿóran.</p>	<p>20</p>	<p>Then pondered</p>
<p>3.5</p>	<p>þa þeahtode. þeobðen úre. móð-ƿeþonce. hú he þa mæƿnan ƿeƿceaf.</p>	<p>21</p>	<p>our Lord in mind, how <u>he</u> the great creation,</p>
<p>†</p>	<p>eðel-ƿaðolaƿ. eƿt ƿeƿette.</p>	<p>25</p>	<p><u>native settlements</u>, <u>might replenish</u>,</p>
<p>95</p>	<p>ƿreġel-ƿoƿhtan ƿełb. ƿełnan ƿeƿode. þa þie ƿielp-ƿceaban. oƿƿiƿen hæƿþon. heaþ on heoƿenum. ƿoƿþam halġ ƿoð. unþer noðeƿaƿ ƿenġ. ƿiġcum mihtum.</p>	<p>— 27 — 28</p>	<p><u>heaven-bright seats</u>, with <i>a</i> better race, since them <i>those</i> braggart rebels had resigned, high in <i>the</i> heavens : for that <i>the</i> holy God, <u>under the span of the firmament</u>,</p>
<p>99</p>	<p>ƿołbe þ him eoƿðe.</p>	<p>33</p>	<p>in <i>his</i> abundant powers, would that for him <i>an</i> earth</p>

cd 6:
 ps 7. 36;
 Gen 117

CÆDMON'S PARAPHRASE.

[5]

7 Ʒ úp Ʒoðer.
 10 Ʒ Ʒið Ʒæter.
 ƷeƷeteb Ʒurðe.
 ƷoƷulb-ƷerƷeart.
 on ƷƷaðƷræ Ʒield.
 ƷaƷa þe ƷoƷhealde.
 of hleo renðe.
 ne Ʒær hén þa Ʒiet.
 nýmþe heolƷter-Ʒceabo
 Ʒiht ƷeƷóðben.
 ác þer Ʒiða Ʒrumb.
 15 Ʒrób ðeóp Ʒóðim.
 ðrihtne Ʒræmðe.
 íðel Ʒ únnýt.
 on þone eazum Ʒlát.
 Ʒrób-Ʒrühþ eming.
 Ʒ þa Ʒrope beheolb.
 ðneáma leare.
 ƷeƷeah ðeonc ƷerƷeonc.
 remman Ʒinnhte.
 Ʒreart Ʒunder Ʒoðerum.
 10 Ʒonn Ʒ Ʒérte.
 5 oð þ þeop ƷoƷulb-ƷerƷeart.
 þurh Ʒóðð ƷeƷearð.
 Ʒulðor-Ʒynning.
 hén æneƷt ƷerƷeóp.
 éce ðrihten.
 helm eall-Ʒiht.
 heoƷon Ʒ eonðan.
 Ʒoðor Ʒaþeðe.
 Ʒ þy Ʒúme lanð.
 15 Ʒertapelobe.
 Ʒrnanzum mihtum.
 Ʒne ælmihtig.
 † Ʒolde Ʒær þa Ʒyt.
 17 Ʒnær únƷnéne.

and firmament above
 and wide water
 were planted
 with worldly creatures,
 in place of the hostile ones, as a substitute
 of those whom he had sent from their abode.
 There had not here as yet,
 save cavern-shade,
 aught been ;
 but this wide abyss
 stood deep and dim,
 strange to its Lord,
 idle and useless ;
 on which looked with his eyes
 the King firm of mind,
 and beheld those places
 void of joys ;
 saw the dark cloud
 lower in eternal night,
 swart under heaven,
 dark and waste,
 until this worldly creation
 through the word existed
 of the Glory-King.
 Here first shaped
 (the Lord eternal),
 chief of all creatures,
 heaven and earth,
 the firmament upreared,
 [6] and this spacious land
 established
 by his strong powers,
 the Lord almighty.
 The earth as yet was
 not green with grass ;

	gárræcƷ þ̅reahƷe.	[6]	ocean cover'd,
118	Ʒreapt Ʒýnnihte.		swart in eternal night,
	Ʒíbe Ʒ Ʒíbe. - - - 3		far and wide,
	Ʒonne ƷæƷar.		the dusky ways <i>waves</i>
	þa ƷæƷ Ʒulbon-Ʒopht.		Then was <i>the</i> glory-bright
120	heoƷon-Ʒeanðer ƷarƷ.		spirit of heaven's Guardian
3,20	oƷer hólml̅þónen.		borne over <i>the</i> deep,
	mielum Ʒrebum.		with utmost speed :
	metoð enƷla heht.		<i>the</i> Creator of angels <u>bade</u> ,
	líƷer þ̅nýtta.	10	<i>the</i> Lord of life,
	leoht Ʒonðcuman.		light to come forth
	oƷer númne Ʒrúnb.		over <i>the</i> spacious deep.
	Ʒape ƷæƷ ƷeƷýlleb.		Quickly was fulfilled
	heah-cinƷƷer hæƷ.		<i>the</i> high King's behest,
	him ƷæƷ halƷ leoht.	15	for him was holy light
125	oƷer ƷeƷtenne.		over <i>the</i> waste,
	ƷƷaƷe þ̅Ʒýnhta bebeað.	17	as the Maker <u>bade</u> . <i>commanded</i>
	þa ƷeƷúnbode.		Then <u>sunder'd</u>
	ƷƷoná Ʒalbenð.		<i>the</i> Lord of triumphs
	oƷer laƷo-Ʒlóðe.	20	over <i>the</i> ocean-flood
	leoht Ʒrð heoƷnum.		light from darkness,
	Ʒceáðe Ʒrð Ʒeíman.	22	<u>shade</u> from brightness,
	Ʒceoð þa Ʒábm náman.	3	then gave names to both,
129	líƷer þ̅nýtta.		<i>the</i> Lord of life.
	leoht ƷæƷ æƷeƷt.		Light was first
130 3,25	þ̅nht ð̅rihtner ƷóƷð.		through <i>the</i> Lord's word
	ðæƷ Ʒenémneð.		named day ;
131	Ʒlíte beoƷhte ƷeƷceapƷ.		beauteous bright creation !
4.1	Ʒel lícode.		Well pleased
	Ʒreán æƷ ƷƷýmðe.	30	<i>the</i> Lord at <i>the</i> beginning.
	Ʒonþ-ðæno tíð.	31	<i>the</i> <u>procreative time</u> <i>of bringing</i>
	ðæƷ æƷeƷta ƷeƷeah.		<i>of produce</i>
	ðeone Ʒceaðo.		<i>the</i> dark shade
134	Ʒreapt ƷrðƷuan.		swart prevailing
	Ʒeond Ʒíðne Ʒrúnb.		over <i>the</i> wide abyss.

Cd. 8;
Th. 9.30;
~~Th. 9.30;~~
Gen. 1.49.

III.

III.

5 þa seo tīb ƿepát.
 † oƿer tiber-ƿceacan.*
 miððan-ƿearðer.
 metoð ærten ƿceaf.
 ƿcīnum ƿcīman.
 ƿcippenð ūne.
 † æfen æfeƿt.
 him árn on laƿt.
 † þƿanƿ þƿyrtnefzenip.
 þam þe ƿe þeoben ƿelf.
 5 ƿceóp nihte náman.
 neƿxenð ūne.
 hie ƿgeƿunðrode.
 ƿiððan æfne.
 ðnuƿon ƿ ðyðon.
 † ðrihtner ƿillan.
 éce oƿer eorðan.
 ða com oðer ðæg.
 leohtfæfter þeoƿtƿum.
 heht þa lifer ƿearð.
 on méne flóde.
 miððum ƿeoƿðan.
 hýhtlic heofon-cumbeƿ.
 holmaƿ ðælbē.
 ƿalbenð ūne.
 ƿ ƿeƿoƿhte þa.
 † ƿodeƿas ƿæften.
 † þe ƿíca áhóf.
 † ūp ƿrom eorðan.
 þƿuƿh hīƿ ágen ƿórnð.

[8] Then the time passed
 2 over the fruitful region
 of mid earth :
 The Lord after impelled
 from the sheer brightness,
 our Creator,
 the even first :
 ran on its track,
 press'd on, the dark cloud,
 10 to which the Lord himself
 gave the name of night ;
 12 our Preserver
 them separated ;
 always since
 they have suffered and done
 the Lord's will,
 ever over earth.
 Then came the second day,
 light after darkness :
 20 bade then life's Guardian,
 21 in the ocean-flood,
 in the midst to be,
 26 the joyous heavenly frame ;
 the waters parted
 our Ruler,
 and then wrought
 the compact firmament ;
 this the Powerful hove
 up from earth,
 30 through his own word,

81

* tiber-ƿceaca. Of this expression the signification is extremely doubtful. Hickes conjectures that "superficies vel planities terræ, quod munera fert vel frugifera sit, dicitur tiber-ƿceaca (forsan mendose pro tiber-ƿceaca) et metonymice hemisphærium, seu planitiem terræ, &c. denotat." Vide Gr. A.S. p. 127, and Lye, sub voce.

150 ƿnea ælmihtig. [s]

ƿold ƿær áðæled.
únder heah-ƿoðone.

halzum mihtum.
ƿæter of ƿætrum.
þam þe ƿuniað zýt.
únder ƿæstenne.
ƿolca hrófer.

þá com ofen ƿoldan.
fúr riðian.

155 mæne menzen þriðða.
næron méteðe ða zýt.
ƿið lond ne ƿégar nýtte.
ác ƿóð beppuzen fæste.
ƿolde ƿið ƿlóðe.

were not yet
to the creator
wide land and
ways needful

ƿnea engla heht.
þurh his ƿóð ƿéran.
ƿæter zemæne.

4, 15 þa nu únder ƿoðenum.
heora nýne healbað.

160 ƿrópe ƿerternde.
ða ƿóð hƿaðe.
holm únder heoronum.
ƿƿa ge halga bebeað.
fið ætromne.

ða ƿerúndroð ƿær.
laƿo ƿið lande.
zereah þa lífer ƿearð.
þriƿe ƿrope.

duƿoða hýrðe.

165 ƿið ƿæteðrðe.
þá ge ƿulðon-cýning.
eopðan némdre.

zerebbe ýðum heora.

167 on ƿihte nýne.
núnum ƿlóðe.

the Lord almighty.

Earth was divided
under the lofty firmament
by his holy might :
water from waters,
for those who yet dwell
under the fastness
of the roof of nations.

Then came over earth
10 swiftly journeying
11 the third great morn.

Were not ~~meted~~ yet
wide land nor useful ways,
14 but stood fast cover'd
earth with flood.

The Lord of angels bade
through his word to be
the waters common,
that now under heaven
20 hold their course,
and their places fixed.
Then forthwith stood
ocean under heaven,
as the Holy ordained,
wide, in one assembled ;
then was parted

27 water from land.
Saw then life's Guardian
the dry place,
30 (the Preserver of all good,)
wide displayed ;
these the King of glory
named earth ;
set to the waves their
just course,
to the spacious flood,

Ca. 9i
 7b. 11. 20i
 Gen. 148.
 11

CÆDMON'S PARAPHRASE.

ƿ ƷeƷeteƷeƷo^a [8, 9] and fetter'd

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ne puhte þa ƷeƷýrne.	X [9]	Then seem'd <i>it</i> not fitting
ƷoðoƷa ƷeaƷe.	8/3	to <i>the</i> Guardian of <i>the</i> firmament
Ʒ þ adam leng.	8/4	that Adam longer
ána ƷæƷe.	8/5	were alone
neorƷna ƷonƷeƷ.	8/6	of Paradise,
ƷiƷƷeƷeƷeƷe.	8/7	of <i>the</i> new creation,
hýrde Ʒ halbenð.	8/8	keeper and ruler ;
ƷonƷon him heah-cýning.	8/9	therefore for him <u>the high king,</u>
ƷƷea ælmihtig.	10	<u>the Lord almighty,</u>
Ʒultum Ʒiðe.		<u>created a helpmate,</u>
ƷiƷ æƷeahte.		raised up a woman,
Ʒ þa ƷƷaðe Ʒeaðe.		and her gave for a support
Ʒ liƷeƷ leoht-ƷƷuma.		<i>the</i> Author of life's light
leoƷum Ʒunce.		to <i>the</i> beloved man.
he ƷandƷeoƷic.		He the substance
of adámeƷ.		from Adam's
lice æleoðode.		<u>body dismember'd,</u>
Ʒ him liƷtum Ʒceah.	12	and from it skilfully extracted
Ʒið of Ʒiðan.	20	a rib from <i>the</i> side.

^a In this part of the MS. are vestiges of three leaves that have been cut out.

Handwritten notes in the top left margin, including the name 'Lye' and other illegible scribbles.

5,5 *Lye*
12 *Gen 195*

CÆDMON'S PARAPHRASE.

	he pær <u>perfe-pært.</u>	[9]	He was fast at rest,
179	ƒ <u>rofte ƒpær.</u>		and softly slept,
4.25	ƒpær ne ƒirte.		knew not pain,
180	<u>teaprodæ bæł.</u>		no share of sufferings,
	né pær æniz cóm.		nor came there any
	† <u>blóð of béenne.</u>		blood from <i>the</i> wound ;
5.1	ac him <u>hnezo engla.</u>	- - - 7	but from him <i>the</i> Lord of angels,
	of líce áteah.		from <i>his</i> body drew
	<u>liodenbe^a bán.</u>		a jointed bone,
	pær <u>unƒunbóð.</u>	10	<i>the</i> man unwounded,
	of þam ƒorhte ƒóð.		of which God wrought
	<u>ƒreolicu ƒræmnan.</u>	- - - 12	a goodly woman,
	<u>ƒeoph in-gebyðe.</u>		inspired life <i>into</i> her,
185	<u>éce ƒaule.</u>	- - - 14	an immortal soul :
	heo pær on englum ƒelíce.	15	they were like unto angels.
	pá pær <u>adame ƒbrýð.</u>	[10]	Then was Adam's <i>bride</i>
	ƒærte ƒeƒeaprod.	- - - 17	with <u>spirit</u> endued.
	hie ðn ƒeoƒoððá <u>hú.</u>	- - - 18	They in youth both,
	† <u>plite beorht pær on.</u>		bright in beauty, were
	on ƒopolb cenneð.	20	<i>into</i> <i>the</i> world brought forth
	meotober mihtum.		by <i>the</i> Creator's might.
	† <u>mán ne cuðon.</u>	22	Crime <i>they</i> knew not
5.5	† <u>ðón ne ðreogan.</u>	- - - 23	to do nor suffer ;
190	ac him <u>ðrihtnes pær.</u>		but of <i>the</i> Lord was to them
	<u>bám on bneortum.</u>	- - - 25	both, in <i>their</i> breasts,
	<u>býrnende luru.</u>		<u>burning</u> love.
	pá <u>zebletode.</u>		Then blessed
	blíð-heort <u>cýning;</u>	- - - 28	<i>the</i> blithe ^{in his} heart King,
	<u>metoð alƒihta.</u>		<i>the</i> Lord of all things,
	monna <u>cýnnes.</u>	30	of mankind
	ða <u>ƒonman ƒwá.</u>		the first two,
	ƒæðer ƒ moðer.		father and mother,
195	ƒif ƒ pærneð.	- - - 33	female and male :
	hie pá ƒorðe <u>ƒwæð.</u>	- - - 34	then spake he <i>the</i> words :

^a Perhaps we should read liodenbe bán. Lye conjectures lenden bán, *lumborum* os. pær unƒunbóð, in the next line, seems put absolutely.

Cd 12;
 Th 13, 32;
 Gen
 Gen 211.
 13

CÆDMON'S PARAPHRASE.

temað nú ȝrexað.	[10]	'Teem now and increase,
tubnet ȝyllað.		fill with progeny
eoŋðan ȝel-ȝrêne.		the all-green earth,
incne cýnne.		with your kin,
runum ȝbohtnum.	5	with sons and daughters.
inc ȝceahrealt pæter.	6	To you shall the salt water
runian on ȝepealbe.		abide in dominion, ...
ȝ eall worulde ȝercept.		and all the worldly creation.
brúcað blæd-ðaga.		Enjoy prosperous days,
ȝbrum-hlærte.	10	and the ocean freight,
ȝ heopon-fugla.		and fowls of heaven ;
inc ȝr halȝ feoh.		to you is sacred the cattle,
ȝ wilde ðeop.		and the wild beasts
on ȝepealbe ȝerealb.		in dominion given,
ȝ lifȝende.		and all living creatures,
ða ðe land tpedað.		those that tread the land,
feoh-eaceno cýn.		& race/ended with life, [forth,
ða ðe ȝlôð peccað.		those which the water bringeth
ȝeond ȝeardra.		throughout the whale's road,
inc ȝrealt eall.	20	all shall you obey. (two)
ða ȝceahrealt	[11]	Then beheld
ȝeppað		our Creator
hiȝ peopas ȝe.		the beauty of his works [tions,
ȝe ȝeartan blæb.	24	and the excellence of his produc-
ȝeartan ȝeartan.		of the new creatures.
neorxna panȝ		Paradise stood
ȝôð ȝȝartlic.		good and spiritual, ready for & is
ȝrena ȝeŷylleb.	24	filled with gifts,
ȝremum ȝonðpeardum.	[12]	with forward benefits.
ȝæȝere leohte*.	30	Fair washed
ȝ wilde land.		the genial land
laȝo ȝrunende.	32	the running water,

* From leccian, rigare, irrigare; imp. lehte, leohte. Thus again, reo (eoŋðe) pæȝ pætrum pæht, ȝ pærtum pæht. laȝo-ȝreamum leohht. where the context seems to show that leohht is a participle and not the adjective.

212 pylle-burpe.
naller polcnu ða zret.
ƿofer rúmne zgrúnb.
reznar bæron. -
pann mid rinde.
ƿhræðne pærtum ræðb.

[12] the well-brook :
no clouds as yet
over the ample ground
bore rains
lowering with wind ;^a
yet with fruits stood
earth adorn'd.

215 ƿolbe zerpætroð.
heolbonƿonð-rýne.
ƿea-rreðmar heora.
æðele ƿeoper.
of þam nýpan.
neorxna ƿonge.
þá ƿæron (að)ælebe.
ðrihtner mihtum.
ealle of ánum.

Held their onward course
river-streams
10 four noble ones
from the new
Paradise.

5, 20 þa he þar eorðan[†] zerceóp.

220 ƿærne ƿlite beohtum.
ƿ on ƿopolb renbe.
þære hacað ylbe^b.
eorð-búende. - - - - - 20

These were parted,
by the Lord's might,
all from one
(when he this earth created)
water with beauty bright,
and sent into the world ;
of which the first men call
(earth's inhabitants),

ƿíson ƿolc-ƿenar. - - - - - 21

ƿæ-ƿolban ðæl.
[†]þræbe bebuzed.
beohtum rreámum.

(the men of the country) Pison,
the marine parts
it widely compasseth :
with its bright streams
he shut it out.

he beleácƿitan.

on þære ðeðyl-cýpp.

that country

225 níððar rindað.

neán ƿ peorpan.

men find,
from near and far,

226 zold ƿ zým-cynn. - - - - - 22

gold and gems

^a I doubt the correctness of the translation of this line ; to justify it we ought to have panne in the original.

^b The MS. seems to be defective in this place, no mention being made of Pison being the first, analogously with the other three, and which is necessary to the construction and sense.

^c It seems not improbable that by ƿæ-ƿolban ðæl is intended a translation of the land of Havilah ; yet I am not aware of the existence of its first syllable, HAV, sea, in Anglo-Saxon, though the usual word for ocean in Danish.

ld 13;
 Th 15. 21;
 Gen. 2. 36
 15

CÆDMON'S PARAPHRASE.

gúm-þeoda bearn. [12] (the children of men)
 ða gélertan. the most excellent,
 þær þe úr recgað bec. from what books tell us.
 þonne reoðærtne. . 4 Then the next
 ethiopia land. the Ethiop-land
 y leod-geard. and territory
 belizeð úton. 1 encompasseth,
 ganne níce. 8 ample realms ;
 þære ír zéon noma. 9 its name is Gihon.
 þubba ír tígrur. 10 The third is Tigris,
 seo rið þeóðscipe. which towards the nation
 á in fléde. (the river in its flow)
 yrrnæ belíð. of Assyria lieth.
 rilce ír seo feorðe. 11 Thus is the fourth,
 a nu zeonð folc monig. that now, 'mongst many folks,
 epar eúrnatén. men Euphrates
 íbe némmað. 2 widely call.

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[13]
 but enjoy every other,
 abstain from that one tree.
 beware of that fruit,
 let it not be to you a goad of de-
 -sires.

* Here a leaf appears to have been cut out of the MS.

130A
112 in
Grn
Gen. 252.
6,10 16

CÆDMON'S PARAPHRASE.

237 ^{U3} Thnizon þá mid heafðum. Then bowed *they* with *their* heads
6,5 heopon-cýninge. to the heavenly King,
zeorne togeánes. fervently before *him*,
7 rædon ealles þanc. and said thanks for all,
239 lífta 7 þara lána. for those counsels and instructions.
he let heo þ̅ land búan. 6 He let them that land inhabit;
240 hrærf him þa to heofenum. departed then to heaven
241 halig drihten. the holy Lord,
ftrið-ferhð cýning. 10 the King firm of mind.
frod h̅ hand-zepeorc. His hand-work stood
romod on rande. - - - 12 together on earth;
n̅yhton forga riht. they knew not aught of sorrows
to bewail,
26 beziornianne. but they God's will
butan heo zoder pillan. long performed;
lengert lærcen. they were dear to God
heo pæron leof zode. while they his holy word
245 ðenden heo h̅ halig zórb. would hold.
healban polbon.

IV.

IV.

6,10. Hæfde ge ealþalpa. [14] The All-powerful had
tenzel-cýnna. 21 angel-tribes,
þurh hand-mæzen. through might of hand,
halig drihten. the holy Lord,
cýne zetrymebe. ten^a established,
þæm he zetruode pel. in whom he trusted well
þ̅ hie h̅ zonzorrcipe. that they his service
fyrhan polben. would follow,
250 fvrcean h̅ pillan. work his will;
forþon he lum zepit forzeaf. therefore gave he them wit,
7 mid h̅ handum zerceóp. 30 and shaped *them* with his hands
halig drihten. [lice. the holy Lord.
252 zepétt hæfde he h̅ þa zezæly- He had placed them so happily
enne hæfde he þa þriðne ze- one he had made so power-
porhtne. ful,

^a Thus Ælfric, 'þá zeporhte he tyn engla þerod.' See Rask, Gram. p. 19

Cd 14.1
 Pl 14.24
 Gen 26b.
 17

CÆDMON'S PARAPHRASE.
 [14]

<p>ƿá mihtigne on hīf mōð-geþohte. he lét hine ƿá micler þealban. he hȳtne to him on heorona riçe. [ƿoþhte. he hȳtne ge- ƿá ƿýnlic ƿær hīf ƿær t̅m on heo- fonum. þ him com ƿrom ƿeþoda ðriht- ne. [num. elic ƿær he þam leohtum ſceon- of ſceolbe he ðrihtneſ ƿýn- cean. ƿýnan ſceolbe he hīf ðneamar on heofonum. ſceolbe hīf ðrihtne þancian. 10 ƿær leáner þe he him on þam leohte ſceapebe. onne lete he hīf hine lange ƿeal- ðan. he aƿende hit him to ƿýrnan þinze. ongan hīm ƿinn[†] up-ahēbban. 14 ð þone he hȳtan heorner þeal- ðend. e ſiçeð on þam halgan ſeole. eone ƿær hé ðrihtne úrum. 17 e mihte him beþýned ƿýrðan. hīf enȳl ongan. ſeumóð ƿéran. 20 he hine ƿið hīf hearnan. hte hete-ſƿræce. ƿ-ƿorð/ðnȳean. 23 hde goþe þeopian. æð þ hīf lic ƿære. þte ȳ ſceáne. - 26 hit ȳ þiop-beorht. - 27</p>	<p>so mighty in his mind's thought, he let him sway over so much, highest after himself in heaven's kingdom. He had made him so fair, so beauteous was his form in hea- ven, that came to him from the Lord of hosts, he was like to the light stars. It was his to work the praise of the Lord, it was his to hold dear his joys in heaven, and to thank his Lord for the reward that he had be- stow'd on him in that light ; then had he let him long possess it ; but he turned it for himself to a worse thing, began to raise war upon him, against the highest Ruler of hea- ven, who sitteth in the holy seat. Dear was he to our Lord, but it might not be hidden from that his angel began [him to be presumptuous, raised himself against his Master, sought speech of hate, words of pride towards him, would not serve God, said that his body was light and beauteous, fair and bright of hue :</p>
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c

- 267 ~~né~~ meah^{te} hé æt hīr hīge finðan. he might not find in his mind
 þ he ȝoðe polðe. that he would God
 267 ȝeoⁿȝeⁿðome. in subjection,
 þeððne þeopian. his Lord, serve :
 †puhte him ȝylfum. Seem'd to himself
 þ he mæȝyn ȝcræft. that he a power and force
 mānan hæfðe. had greater
 270 þonne ȝe halȝa ȝoð. than the holy God
 habban mihte. could have
 †ole-ȝe^rtælna. [15] 10 of adherents.
 feala worða ȝe^rpæc. Many words spake
 ȝe enȝel o^fe^renmóðe^r. the angel of presumption :
 þohte þurh hīr áne^r cræft. thought, through his own power
 hū hé hīm ȝrenȝlic^{er}an. how he for himself a stronger
 ȝe^ról ȝe^ró^rh^{te}. seat might make,
 heah^{er}an on heo^fonum. higher in heaven :
 cræð þ hīne hīr hīge ȝpeone. said that him his mind impelled
 275 þ he ȝe^re^t ȝ norð. that he west and north
 ȝyr^{re}cean onȝunne. would begin to work,
 ȝr^umbe^re^tȝetimb^{ro}. would prepare structures :
 cræð him ȝpeo^huhte. said it to him seemed doubtful
 þ he ȝoðe polðe. that he to God would
 ȝe^ou^ȝna þeopðan. be a vassal.
 h^{er}æt feal ic þinnan cræð he. ' Why shall I toil ?' said he ;
 niȝ me þihtæ þearf. ' to me it is no whit needful
 * heah^{er}an to^habbanne. 26 to have a superior ;
 ic mæȝ mið handum ȝpa fe^{la}. I can with my hands as many
 280 þurðna ȝe^rȝyr^{re}cean. wonders work ;
 ic hæbbe ȝe^realð micel. I have great power
 to ȝyr^{re}panne. 30 to form
 7.10 ȝoðlecran fe^ol. a goodlier, better
 heah^{er}an on heo^fne. [þian. a diviner throne,
 h^{er}ȝ feal ic æfter hīr hylðo ðeo- Why shall I for his favour serve
 buȝan hīm ȝulceȝ ȝe^onȝo^rðóme^r. bend to him in such vassalage ?
 ic mæȝ ȝe^rean ȝoð ȝpa hé. I may be a god as he.
 284 biȝcandað me ȝreanȝe ȝeneata^r. Stand by me, strong associates.

Cd. 16;
Hl. 19, 34;
Gen. 301.

CÆDMON'S PARAPHRASE.

[15]

ne pillað me æt þam rīcūde who will not fail me in the strife.
leþar hearpmode. [zerpican. Heroes stern of mood,
habbað me to hearnan zeco- they have chosen me for chief,
re runcar. [rene. renowned warriors!
ð spilcum mæz man ræðze- with such may one devise coun-
þencean. sel,
ð mið spilcum folc-zer-teallan. with such capture his adherents);
mið rīcūde hie mīne zeorne. they are my zealous friends,
ðe on hýr hýrte-ze-rcartum. faithful in their thoughts;
mæz hýra hearnna pēran. 9 I may be their chieftain,
þan on þir rīce. 10 sway in this realm :
me þ rīht ne þinceð. thus to me it seemeth not right
c oleccan. 12 that I in aught
ht þurpe. 13 need cringe
æt ærter zōbe ænegum. to God for any good :
þille ic lenz hīr zeornra þur- I will no longer be his vassal.
þur rē allþalða. [þan. When the All-powerful it
ze hýrde. all had heard,
þ rēnzyl ongan. that his angel devised
mebe micel. great presumption
þ þan rīð hīr hearnna. 20 to raise up against his master,
þ ræc healz rōrð. 21 and spake proud words
ze rīð drihten rīne. 22 foolishly against his Lord,
þe he hæð bæð on zylþan. then must he expiate the deed,
þ þær zepinner zebælan. share the work of war,
þeolbe hīr pīte habban. 23 and for his punishment must have
þa monðra mæzt. [16] of all deadly ills the greatest.
þeð monna zehpīc. So doth every man
þeð hīr paldend. who against his Lord
þan on zynneð. [ten. deviseth to war,
þ mæne rīð þone mæran driht- with crime against the great Ruler.
þearð rē mihtza zebolzen. 31 Then was the Mighty angry,
þra heofones paldend. 32 the highest Ruler of heaven,
þp hine of þan heán rōle. hurled him from the lofty seat ;
þe hæfþe he æt hīr hearnna hate had he gain'd at his Lord,
þpunnen.

with such one may obtain adherents

34

[16]

7, 25.	hýlb hæfþe hýr feþloþene.	his favour <i>he</i> had lost,
8, 1.	gnám pearð him 7e zóða on hýr	incensed with him was the God
302	móðe.	in his mind,
	forþon he 7ceolbe zruñð zefécan.	therefore he must seek <i>the</i> gulf
	hearþer <u>þelle-pítez</u> .	of hard <u>hell</u> ^{the} torment, <i>off</i>
	þær þe he þann wíð heorner pal-	for that he had warr'd with hea-
	denð.	ven's Ruler. [vow]
	ácræð hine þa fram hýr hýlbo.	<i>He</i> rejected him then from his
	7 hine on helle þearp.	and cast him into hell,
305	on þa ðeopan ðálar. ^a	8 into the deep parts,
	þær he to ðeople pearð.	where he became a devil :
	7feonðmíð hýr zeférum eallum.	the fiend with all his comrades
	feollon þá fupon of heornum.	11 fell then from heaven above,
112	þurh longe 7pa þreo niht 7 ða-	through as long as three nig-
	zar.	12 and days,
8, 5.	þa englar of heornum on helle.	13 the angels from heaven into he
8, 14.	7 heo alle forþceóp ðruhten to	and them all <i>the</i> Lord transform
	ðeoflum.	14 to devils,
	forþon heo hýr ðæð 7 þórb. [17]	because they his deed and wor
310	noldon þeorðian.	6 would not revere ;
	forþon þe heo on 7ýrre leoht.	therefore them in a worse light
317	under eorðan neoðan.	under <i>the</i> earth beneath,
	7ællmíhtiz zóð.	Almighty God
	7ette 7izeleare.	20 had placed triumphless
	on þa 7preartan helle.	in the swart hell ;
	þær hæbbað heo on 7æfyn.	there they have at even,
	7unzemet lange.	immeasurably long,
	ealra feonda zehpíc.	each of all <i>the</i> fiends,
	7yn-édneope.	a renewal of fire ;
315	þonne 7cymð on uhtan.	then cometh ere dawn
	7earterne winð.	27 <u>the eastern</u> wind,
8, 10	forþe 7ynnum 7cald.	29 frost, bitter-cold,
	7ymbles 7yn oððe zar.	30 ever fire or dart ^b ;
317	7um hearð 7ezpinc.	some hard torment

^a The MS. has ðalar.
^b i. e. cold, piercing as a dart.

Ed 18;
Th 21, 33;
Gen 333
21

CÆDMON'S PARAPHRASE.

[17]

habban sceolbon.		they must have,	[ishment,
forhte man hit him to pite.		it was wrought for them in pu-	
<u>hyna foruub pæf gehpwræd.</u>		<u>their world (life) was changed;</u>	
<u>for man riðe.</u>		<u>for their sinful course</u> <i>for the first time</i>	
fylbe helle.		he filled hell	<i>N. p. 314</i>
<u>mid þam tandracum.</u>		<u>with the apostates.</u> <i>he still</i>	
heolbon englar forð.	- - - 7	<u>The angels continued to hold</u>	<i>he still</i>
heofon-rices hehþe.		<u>the heights of heaven's kingdom,</u>	
þe ær godes hylbozelærtan.	9	<u>those who ere God's pleasure ex-</u>	
		ecuted;	
ezon þa oðne fynd on þam fyne.		the others lay fiends in the fire,	
þe ær swa feala hæfbon.	11	who ere had had so much	
sewunnes rið heora paldend.		strife with their Ruler;	
<u>te polað.</u>		torment <u>they suffer,</u>	
<u>átne heaðo-pelm.</u>	- 14	<u>burning heat intense,</u>	
<u>elle to-midder.</u>		<u>in midst of hell,</u>	
<u>panð 7 bráde lífar.</u>	[18]	<u>fire and broad flames;</u>	
<u>silce eac þa bitenan nécar.</u>	17	<u>so also the bitter reeks</u>	
<u>orm 7 þýrtro.</u>	18	<u>smoke and darkness;</u>	
foron hie þegnscipe.		for that they <u>the service</u>	
des forgyndon.	20	<u>of God neglected,</u>	
le hyna gal beþrac.	- - - 21	<u>them their folly deceived</u>	
gler orenhýð.	- - - 22	<u>the angel's pride,</u> <i>all ruler's þe All.</i>	
aldon alsealban.		<u>they would not the All-powerful's</u>	
nd weorþian.		<u>word revere.</u>	
foron pite micel.		<u>They had great torment;</u>	
foron þa befeallene.		<u>then were they fall'n</u>	
ne to botme.		<u>to the fiery abyss,</u>	
þa hátan héll.	- - 28	<u>into the hot hell,</u>	
foron hýzelearte.		<u>through phrensy <i>madness</i></u>	
foron orenmetto.	30	<u>and through pride;</u>	
foron oþer land.		<u>they sought another land,</u>	
pær leohtes lear.		<u>that was void of light,</u>	
pær líges full.		<u>and was full of flame,</u>	

The MS. and Junius read forman riðe, but the arrangement of the syllables opted in the text affords a better, and probably the genuine sense. N. p. 315

334 fýner fær micel.
fýnd on gearon.

[18]

a great receptacle of fire.

335 þæt hie hæfdon zerruxled.

þita únrim.

þurh heora miclan móð. - - 6

7 þurh miht zoder.

7 þurh ofermetto.

ealra firdort.

þa frræc ge ofer móðal cýning.

ge ær þær engla frcýnort.

† þritort on heornen.

7 hif hæfpan leof.

340 þuhtne dýne.

oð hie to bóle punbon.

þæt him for gálcipe.

8, 25. zod fylra þearð.

mihtig on móðe ýrre,

9. þearp hine for þæt mórðeninnan

míðen on þæt mó béd.

7 fceóp him náman firdan.

cpæð þæt ge hehfta.

† hátan fceolbe.

345 fratan firdan.

hæt hine þære fpreáftan.

helle zrúnder zýman.

naller ffríð zod pinnan.

† fratan máðelobe.

forziende ffræc.

feðe helle forð.

healban fceolbe.

zýman þær zrúnder.

vær ær zoder engal.

350 9, 5 hrit on heorne.

oð hine hif hýze for ffeón. 34

351 7 hif ofermetto.

ealra firdort.

The fiends perceived

that they in exchange had got

unnumber'd pains,

through their great pride,

and through God's might,

and through arrogance

most of all.

Then spake the haughty king,

who of angels erst was brightest

fairest in heaven,

beloved of his master,

to his Lord dear,

until they turned to folly;

so that with hím for his madne

God himself became,

the Mighty, angry in mind,

cast him into that house of pain

down on that new bed, [sic

and after gave him a name:

† said that the highest [angel]

should be call'd

23 Satan thenceforward;

bade him the swart

hell's abyss rule,

not with God war.

Satan harangued,

28 sorrowing spake,

he who hell thenceforth

30 should rule,

govern the abyss.

He was erst God's angel,

fair in heaven,

until him his mind ^{seduced}

and his pride ^{urged,}

most of all,

within that term (Hæll)

Col. 19;
 Th. 23, 36;
 Gen. 370.

CÆDMON'S PARAPHRASE.

23,

15 þ he ne wolde.
 þeneba ðrihtnes.
 þóþ ðurðian.
 weoll him on innan.
 hýze ýmb hýr heortan.
 hát. þær him útan.
 þraðlic riþe.
 he þa worde cwæð.
 7 þær ~~þær~~ þær reþe úngelic riþe.
 þam oðrum þe we ær cwodon. 10
 heán on heofon-riþe. [19]
 we me mín heanna onlað. — 12
 weah we hine for þam alpealdan.
 gýzan ne mohton.
 wómrýzan úreþ riþeþ.
 hæfð he weah riht gedón.
 þ hé ur hæfð berýlled. — 17
 cýne to þóctme.
 wélle þære hátan.
 heofon-riþe berúmen. 20
 wáfað hit zemeárcod. — 21
 mid mon-cýnne.
 to zereftanne.
 þ mé 17 worða mærc.
 þ adam reéal.
 we þær of eorðan zereþht.
nínne reþronglican.
 to beheáldan. — 28
 wéran him on wýune.
 1 þé þýr riþe þolien.
 wearn on þýrre helle.
 wá lá ahte ic mínra handa ze-
 1 mozte áne tíð. [weáld.
 úte weorðan.
 weýran áne winter-reunde.
 wonne ic mid þýr weorode.

that he would not
 the Lord of hosts'
 word revere ;
 boil'd within him
 his thought about his heart,
 hot was without him
 his dire punishment.
 Then spake he *the* words :
 'This narrow place is most unlike
 that other that we ere knew,
 high in heaven's kingdom,
 which my master bestow'd on me,
 though we it, for the ^{all ruler, God} All-powerful,
 may not possess,
 must cede our realm ;
 yet hath he not done rightly
 that ^{you} he hath struck us down
 to the fiery abyss
 of the hot hell,
 bereft us of heaven's kingdom,
 hath it decreed
 with mankind
 to people.
 That of sorrows is to me *the* ^[greatest, horror]
 that Adam shall,
 who of earth was wrought,
 my strong
 seat possess,
 be to him in delight,
 and we endure this torment,
 misery in this hell.
 Oh had I power of my hands,
 and might one ~~season~~ ^{hour}
 be without,
 be one winter's space,
 then with this host I—

370 ac liczað me ymbe.
īnen-benbar.

372 frībeð pacentan rál. - - - 3

ic teom rīcer lear.
habbað me ꝥa hearde.
helle clommar.
ꝥærte befanzen.
hēr īr fȳr micel.

375 urān ȳ neoðone.

ic á ne zereah.
láðran landꝥipe.
līz ne aꝥpamað^a.

9.20

hát oꝥen helle.
me habbað hꝥunza[†] zepꝥonz.
rlīð-hearba rál.
ꝥrðer tamȳrned.
aꝥȳrned me mín ꝥeðe. 17

ꝥrēcȳnt gebúndene.

380 hánba zehæꝥte.
ȳnt þȳrta hél-ðora.
ꝥeazȳ ꝥoꝥꝥóꝥhte.

ꝥꝥa ic mið rihte ne mæz.
oꝥ þȳꝥum líðo-bendum.
liczað me ymbutan.

heárber īnener. - - - 25^c

háte zepꝥæzene.

zꝥunðlar^b zꝥeate.

mið þȳ me zōð harað.

385 zehæꝥted be þam healre.

9.25 ꝥꝥa ic ꝥát he mínne hȳzȳcuðe.

386 ȳ þȳ ꝥȳrte eac. 31

ꝥeꝥoða ðȳhten.

But around me lie

iron bonds,

presseth *this* cord of chain :

I am powerless !

me have so hard

the clasps of hell,

so firmly grasped !

Here is a vast fire

above and underneath,

10 never did I see

a loathlier landskip ;

the flame abateth not,

hot over hell.

[rings,

Me hath *the* clasping of *these*

this hard-polish'd band,

impeded in *my* course,

debarr'd me from my way ;

my feet are bound,

my hands manacled,

20 of these hell-doors are

the ways obstructed,

so *that* with aught I cannot

from these limb-bonds *escape* :

about me lie

of hard iron

forg'd with heat

huge gratings,

with which me God

hath fasten'd by the neck ;

thus perceive I that he knoweth

and that knew also [my mind

the Lord of hosts,

^a Lye reads aꝥpamað, which he seems to have copied from Somner. The Manuscript and Junius have aꝥpamað : the translation is conjectural, from the context.

^b zꝥunðlar, literally *hurdles* or *lattice-work*.

Ed 21;
Th 25, 22
pm 398

CÆDMON'S PARAPHRASE.

þ̅ ꝛceolbe unc^a adáme. that should us through Adam
 yfele Ʒepurðan. evil befall,
 ýmb þ̅ heoƷon-riçe. about the realm of heaven,
 þ̅ær ic ahte mánra handa Ʒepealb. ^{in case} where I had power of my hands,

VII.

VII.

* * * [21] [in hell,
 ac ðoliað pé nú þ̅nea on helle. 5 but we now suffer chastisement
 þ̅ Ʒýnbón þ̅ýrro 7 hæto. which are darkness and heat,
 Ʒrumme Ʒrumblear. - / grim, bottomless ;
 haƷað ur Ʒob Ʒýlpa. [taf. God hath us himself
 ƷonƷapen on þ̅ær ƷreanƷan mýr- swept into these swart mists ;
 Ʒpa he ur ne mæƷ æniƷe Ʒýnne thus he cannot us accuse of any
 þ̅ Ʒeætælan. [Ʒremebon. sin, [fram'd evil :
 þ̅ þe him on þ̅am lande láð Ʒe- that we against him in the land
 he hæƷð ur þ̅eah þ̅ær leohter þ̅e- yet hath he depriv'd us of the
 Ʒcýnebe. light, [torments :
 þ̅eƷonpen on ealra Ʒíca mæƷte. 13 cast us into the greatest of all
 ne mazon þe þ̅ær Ʒræce Ʒerrem- we may not for this execute ven-
 man. geance, [lity,
 Ʒeleánian him mib láðer Ʒihte. reward him with aught of hosti-
 þ̅ he ur haƷað þ̅ær leohter þ̅e- because he hath bereft us of the
 Ʒcýnebe. [mibban-Ʒearb. light.
 he hæƷð nu Ʒemeárcob áne He hath now devis'd a world
 þ̅ær he hæƷð mon ƷeƷorhtne. 18 where he hath wrought man
 æfter hýf onlicneƷe. after his own likeness, *image*
 mib þ̅am he Ʒile eft Ʒerettan. 20 with whom he will repeople
 heoƷona riçe mib hluttrum Ʒau- the kingdom of heaven, with pure
 lum. souls ; [ously,
 pé þ̅ær Ʒcýlon hýcƷan ƷeƷonne. 22 therefore must we strive zeal-
 þ̅ þe on adáme Ʒif þe ærre mæƷen. that we on Adam, if we ever may,
 7 on hýf Ʒearnum Ʒpa Ʒome andan and likewise on his offspring, our
 Ʒebétan. wrongs repair,

^a unc, *us two*, seems to refer to the Deity and himself (Satan).

(21)

400 onpenban him þær pillan jineſ. corrupt him there in his will,
 gif pe hit mægen rihte aþencan. if we may it in any way devise.
 * ne zelype ic me nu þær leohtes Now I have no confidence further
 † fupðor. in this bright state,
 þær þe hum þenceð lange † nio- that which he seems long de-
 tan. tin'd to enjoy,
 þær eaðer mid hīr engla cræfte; that bliss with his angels' power.
 ne maƷon pe þæt on aldre Ʒepinnan. We cannot that ever obtain,
 10,15 þ þe mihtiges Ʒoðes mōð onpæ- that we the mighty God's mind
 cen. weaken ;
 uƷon oðpenban hit nū monna let us avert it now from the
 bearnnum. children of men,
 þ heofon-riçe nu pe hit habban that heavenly kingdom, now we
 ne moton. may not have it ; [favour,
 Ʒeðon þ hie hīr hylbo forlæten. let us so do that they forfeit his
 405 þ hie þ onpenbon þ he mid hīr that they pervert that which he
 þorðe bebeað. with his word commanded ;
 þonne þeorð he him Ʒrād on then with them will he be wroth
 mōðe. in mind,
 ahpæt^b hie fƷrom hīr hylbo. 13 will cast them from his favour,
 þonne fculon hie þar helle fēcan. then shall they seek this hell,
 Ʒ þar Ʒrumman Ʒrūnðar. 15 and these grim depths ;
 þonne moton pe hie úr to Ʒion- then may we them have to our-
 Ʒrum habban. 16 selves as vassals,
 10,20 fƷina bearn on þyrum fƷærtum the children of men, in this fast
 fclomme. 17 .^{duration.} ^{bridge}
 on Ʒinnað nu fymb þa fƷyrðe þen- Begin we now about the ^{expedition} warfare
 cean. to consult :—
 gif ic ænegum þegne. [22] If to any follower I
 þeoden-maðmar. 20 princely treasures
 410⁺ Ʒeāra þorƷeare. gave of old,
 þenben þe on þan Ʒoðan riçe. while we in that good realm

* This seems to refer to Adam's condition ; and of course hīr would also refer to Adam, who was created like the angels.

^b This interpretation of ahpæt seems to be countenanced by the line ' þan man hƷreð ' in the " Riming Poem " given in Conybeare's Illustrations, p. xxiii.

(22)

<p>ge^{re}ælice ræton. 7 hæfðon úre sætla zepeálb. þonne he me na on leorpan tíd. eánum ne meahcte. míne zize zylðan. 7 híz zien polðe. mínra þegna hþilc. zepara punðan. 7 he úr heonon. úte mihte. cuman þurh þárlclárno. 7 hæfðe zcraert mid him. 7 he mid feðer-hóman. fleozan meahcte. punðan on polcne. þær zeporht ztonbað. ábam 7 éue. on zeorð-zíce. mid pélan bepunden. 7 þe zýnd aþoppene híðer. on þar þeozanðalo. nu hie ðrihtne zýnt. punðan micle. móton hæz ðone pélan ázan. e pé on heozon-zíce. labban zceolbon. zíce mid zihcte. 7 ze næð zezcýned. nonna cýnne. 7 me ír on mínum móðe zpa zár. mínum hýze hþeozed. hie heozon-zíce. unfeoz alþne. hit eopen æniz mæze. endan mid zihcte. he þónd zober.</p>	<p>happy sate and in our seats had sway, then me <u>he never</u>, at time more <u>could with recompence</u> [pretious, <u>my gift repay</u> ; if in return for it <i>he</i> would (any of my followers) be <i>my</i> supporter ; so that up from hence, he 10 forth might pass through these barriers ; and had power with him, that he with wings might fly, revolve in cloud, to where stand wrought Adam and Eve, on earth's kingdom, with weal encircled, 20 and we are hither cast into this deep den. Now with <i>the</i> Lord are they far higher in esteem, [possess and may for themselves that weal that we in heaven's kingdom should have, <i>our</i> realm by right ; this counsel is decreed <u>ordained</u> for mankind. [painful, That to me is in my mind so 31 rueth in my thought, that they heaven's kingdom for ever shall possess. If any of you may with aught so turn <i>it</i>, that they God's word</p>
--	--

(22).

429

lāne forlæten.
rona hie him þe lādþan beoð.

through guile forsake,
soon shall they be the more hate-
ful to him :

430

zif hie^a þrecað hīr[†] zebōdrcipe.
þonne he him[†] abolgen purðeð.

if they break his commandment,
then will he be incensed against
them ;

riððan bið him re þela onpend-
eb.

afterwards will the weal be
turn'd from them, [prepared,

11, 10

7 þýrð him riþe zezearpob.
rúm hearð harin-rcæaru.
hýczað hīr ealle.

and for them punishment will be
some hard lot of evil.

hu ze hi berpícen.

Think ye all of this,
how ye may deceive them ;

riððan íc me fezte mæz.

then can I fast

perstan on þýrjum pacentum.

rest me in these chains, [them.

zif him þ rice lorað.

if the kingdom shall pass from

435

reþe þ zelæzteð.
him bið leán zearo.
æfter to albne.
þær re hēr inne mazon.
on þýrjum fýre forð.

He who shall that effect,
for him shall recompense be ready,

fræmena zepinnan.

for ever after,

† rættan læte íc hine rið me rýlne.

of what we herein may,
in this fire henceforth,

11, 15

7pa hpa 7pa þ reczan cýmeð. 20
on þar hátan helle.

gain of advantages :
him will I let sit by myself.

þ hie heofon-cýnunge.

whoever that shall come to say,
into this hot hell,

440

unpurðlice.
pórdum 7 bæddum.
lāne

that they heaven's king's
unworthily,

* * *

by words and deeds'

† Anzan hine þa zýrpan. [23]

to hwehane
Began then himself equip

zobep andraca.

the apostate from God,

443

† rúr on fræctpum.

prompt in arms ;

^a The MS. has he.

^b In the lost part of the poem it would seem that one of Satan's angels had volunteered to undertake the commission to tempt Adam and Eve.

Ms. A. 13.
 In 29, 33;
 Gen 439.

CÆDMON'S PARAPHRASE.

(23)

we ðe wæcne hýge.		he had a crafty soul.
gled helm on hearob arette.		On <i>his</i> head <i>the</i> chief <i>his</i> helmet
þone full-hearðe ðe bænd.		and it full ^{firmly, tightly} strongly bound, [set,
wenn mid gþángum. - - - 4		braced <i>it</i> with clasps :
we him gþræca fela.		he many speeches knew
we wonda. - - - - 6		of guileful words, <i>[turned himself]</i>
und him wupþanon.		wheel'd up from thence,
we him wupþan hell-bora.		departed through the doors of hell: <i>leaped</i>
we ðe hýge we gþrangne.		<i>he</i> had a strong mind)
ðic on lýfte.	10	<i>lion-like</i> in air, <i>flourished</i>
we ðe móð.	11	in hostile mood, <i>to wounded</i>
we ðe fýr on twá.		dash'd the fire aside <i>flourished</i>
ðe ðe we gþræcne.		with a fiend's power :
we ðe we gþræcne.		would secretly
we ðe we gþræcne.		the subjects of the Lord,
we ðe we gþræcne.	16	with wicked deeds,
we ðe we gþræcne.		men deceive,
we ðe we gþræcne.		mislead and pervert,
we ðe we gþræcne.		that they might become hateful to
we ðe we gþræcne.	20	He journey'd then, [God.
we ðe we gþræcne.		through <i>his</i> fiend's might,
we ðe we gþræcne.		until he Adam
we ðe we gþræcne.		on earth's kingdom,
we ðe we gþræcne.		the creature of God's hand,
we ðe we gþræcne.	25	found ready,
we ðe we gþræcne.		wisely wrought,
we ðe we gþræcne.	27	and his wife also,
we ðe we gþræcne.		fairest woman ;
we ðe we gþræcne.		just as they knew many things
we ðe we gþræcne.	30	of good to frame,
we ðe we gþræcne.		which to them <i>his</i> disciples
we ðe we gþræcne.		the Creator of mankind . . .
we ðe we gþræcne.		had himself pointed out ;

1 gþræca wonda in marg. MS.
 2 After verbs signifying departure, him seems to be used pleonastically ; as, wát him, hwearf him, wand him.

460	<p> <u>ƿ</u> <u>h</u>im <u>b</u>i <u>tw</u> <u>tre</u>en. <u>ƿ</u> <u>be</u>ámar <u>tw</u> <u>o</u>ðon. <u>ƿ</u> <u>pa</u> <u>p</u>æron <u>ú</u>tan. <u>o</u> <u>ƿ</u>æter <u>ƿ</u> <u>ge</u>hlábens. <u>ƿ</u> <u>ge</u>reþeð <u>mið</u> <u>p</u>ærtme. <u>ƿ</u> <u>ƿ</u>a <u>h</u>ie <u>p</u>áldenð <u>g</u>oð. <u>h</u>eah <u>he</u>oƿon-cýning. <u>h</u>anbum <u>ge</u>rette. <u>ƿ</u> <u>ƿ</u>ær <u>h</u>ylbo <u>be</u>árn. <u>m</u>orþe <u>o</u>nceðran. </p>	(23)	<p> and by them two trees stood, that were without laden with fruit, with produce cover'd, as them <i>the</i> powerful God, high King of heaven, with <i>his</i> hands had set, that there <i>the</i> child of man might choose. </p>
465	<p> <u>g</u>oðer <u>ƿ</u> <u>ý</u>feleſ. <u>g</u>umena <u>æ</u>ghwlc. <u>p</u>élan <u>ƿ</u> <u>p</u>ápan. <u>n</u>ær <u>ge</u> <u>p</u>ærtm <u>ge</u>lic. 12,5 <u>o</u>ðer <u>p</u>ær <u>ƿ</u>a <u>p</u>ýnlic. <u>p</u>litiz <u>ƿ</u> <u>ge</u>ne. <u>líð</u> <u>ƿ</u> <u>lo</u>ffum. <u>ƿ</u> <u>p</u>ær <u>lí</u>fe <u>ƿ</u> <u>be</u>ám. <u>m</u>orþe <u>o</u>n <u>h</u>eornre. <u>æ</u>fter <u>ly</u>bban. </p>	8	<p> of good and evil, every man of weal and woe. The fruit was not alike :... <i>The</i> one so pleasant was, fair and beautiful, soft and delicate ; that was life's tree : <i>he</i> might for ever after live, </p>
470	<p> <u>p</u>éran <u>o</u>n <u>po</u>pulbe. <u>ge</u> <u>p</u>ær <u>p</u>ærtmeſ <u>o</u>nbat. <u>ƿ</u> <u>ƿ</u>a <u>h</u>im <u>æ</u>fter <u>þ</u>y. <u>h</u>ylbo <u>ne</u> ðenebe. <u>ne</u> <u>g</u>úht <u>ƿ</u> <u>p</u>áne. <u>ac</u> <u>m</u>orþe <u>ƿ</u> <u>g</u>ymle <u>p</u>éran. <u>l</u>ungne <u>o</u>n <u>l</u>urum. <u>ƿ</u> <u>h</u>is <u>lí</u>f <u>á</u>gan. <u>h</u>ylbo <u>he</u>oƿon-cýningeſ. <u>h</u>ér <u>o</u>n <u>po</u>pulbe <u>h</u>abban. </p>	20	<p> be in <i>the</i> world, who of this fruit tasted, so that him after that age might not impair, <i>injure</i> nor grievous sickness ; but <i>he</i> might ever be forthwith in joys, and his life hold ; <i>the</i> favour of heaven's king, here in <i>the</i> world have, to him should be decreed </p>
475	<p> <u>h</u>im <u>to</u> <u>p</u>æron <u>p</u>itobe. <u>ge</u>þingþo <u>o</u>n þone <u>he</u>án <u>he</u>oƿon. <u>þ</u>onne <u>heo</u> <u>heo</u>non <u>p</u>eðe. [24] 12,10 <u>þ</u>onne <u>p</u>ær <u>ge</u> <u>o</u>ðer. <u>fe</u>allenza <u>ƿ</u> <u>ƿ</u>eanſ. 478 <u>o</u>im <u>ƿ</u> <u>p</u>ýrre. </p>	30	<p> to him should be decreed honours in the high heaven when he goeth hence : Then was the other utterly black, dim and dark ; </p>

Ca. 25;
Th 31, 32
Gen 49^h

2, 10

CÆDMON'S PARAPHRASE.

31

65
76

1 þær beaðer beám.
 2 se bæf biſnes ſela.
 3 ceolbe bú pícan.
 4 þa æghwlc.
 5 eler 7 góðer.
 6 ſeanob on þiſſe worulde.
 7 ceolbe on píce á.
 8 and ſwate 7 mid ſorſum.
 9 iððan libban.
 10 þa hwa ſwa ſebyrge.
 11 ef ſon þam beáme geſeo.
 12 ceolde hine ylðo beniman.
 13 len-dæða.
 14 ſeámar 7 ðrihtſceper.
 15 him heón deáð geſned.
 16 ſe hſile geolde he.
 17 7 liſeſniotan.
 18 can þonne landa.
 19 eartort on geſne.
 20 eolde feondum þeoſian.
 21 7 ír ealra ſſecna mæſte.
 22 þum to langne hſile.
 23 þe piſte ge lada georne.
 24 we deofler bóða.
 25 and drihten pann.
 26 ap hine þa on pyrmer lic. [25]
 27 and him þa ymbutan.
 28 7 beaðer beám.
 29 hi deofler cſæft.
 30 am þær þær ofæter.
 31 ande hine eft þanon.
 32 he piſte hand-geſeoſc.
 33 ſon-cýninges.
 34 on hine þa ſſinan.
 35 nan ſonðe.
 36 iða mid ligenum.

(24)

that was death's tree,
 which much of bitter bare :
 both must know
 every mortal,
 evil and good :
 waned in this world,
he in pain must ever live after in pain
 with sweat and with sorrows,
 after live,
 whoe'er should taste
 of what on this tree grew;
 age should from him take
 of bold deeds ruleship or lordship
 the joys and of dominion,
 and death be him allotted :
 a little while he should
 his life enjoy,
 then seek of lands
 with fire the swartest ;
 to fiends should minister,
 where of all perils is the greatest
to people for a long season.
 That the foe well knew,
 the devil's dark messenger,
 who warr'd with God,
 cast him then into a worm's body,
 and then twin'd about
 the tree of death ;
 through devil's craft :
 there took of the fruit,
 and again turn'd him thence
 to where he knew the handy-work
 of heaven's king to be.
 Began then ask him
 with his first word,
 the enemy with lies :

	† <u>lanzað þe ʒapuht.</u>	(25) Cravest thou aught,
497	áðám úp tó ʒobe.	Adam, up with God?
	ic eom on hīr æpenbe hiber.	I on his errand hither have
	† <u>feorran ʒeʒeðed.</u>	journey'd from far,
	né þ nu ʒýrn ne þæf.	nor was it now long since
	þ ic rið hine ʒýrne ʒæt.	that with himself I sate,
	þæt het he me on þýrne rið ʒá-	when he me bade to travel
	<u>nan.</u>	this journey;
500	het þ þu þýr ʒeʒeðer áte.	bade that of this fruit thou
12, 25	cræð þ þín ʒeʒeðer ʒeʒeðer.	said that thy power and strength
	ʒ ðín móð-ʒeʒeðer.	and thine understanding
	mána (ʒurbe)	would become greater,
	ʒ þín lichōma.	and thy body
13, 1	leohtna (micle-	brighter far,
	þín ʒeʒeðer ʒeʒeðer.)	thy form more beautiful:
	cræð þ þe ʒeʒeðer ʒeʒeðer ðearf.	said that to thee of any tree
	ne þurbe on þurbe.	would not be in the world,
	nu þu þillan hæf.	now thou hast willingly
505	hýlbo ʒeʒeðer.	wrought the favour
	heofon-cýninge.	of heaven's King,
	to þance ʒeʒeðer.	gratefully serv'd
	þinum heapan.	thy Master,
	hæf þe þe ʒeʒeðer þýrne ʒe-	hast made thee dear with
	ʒeʒeðer.	Lord.
	ic ʒehýrde hine þine ðæð ʒ þýr.	I heard him thy deed and
	loʒian on hīr leohte.	praise in his brightness,
13, 5.	ʒ ýmb þín líf ʒeʒeðer.	and speak about thy life:
	ʒ þu lætan ʒeʒeðer.	So must thou execute
	þ on þýr land hiber.	what hither, into this land,
510	hīr boban þýr ʒeʒeðer.	his angels bring.
	þ þe ʒeʒeðer ʒeʒeðer.	In the world are broad
	ʒeʒeðer ʒeʒeðer.	green ^{regions} places,
	ʒ ʒeʒeðer.	and God ^{is} <u>raeth</u>
	on þam hehstan.	in the highest
	heofna ʒeʒeðer.	realm of heaven—
513	úran alþaða.	the All-powerful above

ld 25;
 Th 33, 35;
 Gen 530

ðe þa earfeðu.
 þa habban.
 he on þýrne rið fáne.
 mena drihten.
 he his gungnan gent.
 þínne gpraéce.
 he þe mið gpellum het.
 tar læran.
 ge þu zeorne.
 frambyhto.
n þe þiŕ oræt on hand.
 hit gbyrge.
 peorð on þinum breortum
 rúm.
 gtm þý plitegna.
 genbe palbenð god.
 t'hearra þar helpe.
 heoron-ri-ce.
 adam maðelobe.
 n he on eorðan rtoð.
 E-rcearte guma.
 me ic ri-ge-drihten.
 itigne god.
 ðlan gchýrbe.
 anzne gtemme.
 ne héŕ rtonðan het.
 bebodu healðan.
 ne þar gbrýð forgear-
 te ŕciene þiŕ.
 ne vappian het.
 c on þonð deáðer beám.
nonen ne purbe.
 picen to gŕiðe.
 cwæð þ þa gŕeartan helle.
 liðan ŕceolde.
 he bi his heortan puht.

[25]

will not the trouble
 have himself,
 that on this journey he should
the Lord of men; [come,
 but he his vassal sendeth
 to thy speech :
 now biddeth he thee, by messages,
 science to learn :—
 perform thou zealously
 his message.
 Take thee this fruit in hand ;
 bite it, and taste ;
 in thy breast thou shalt be ex-
 panded,
thy form the fairer ;
 to thee hath sent *the* powerful God,
 thy Lord, this help
 from heaven's kingdom.
 Adam spake,
 where on earth *he* stood,
 a self-created man :
 ' When I *the* Lord of triumph,
the mighty God,
 heard speak
 with strong voice ;
 and *he* me here standing bade
 hold his commandments,
 and me gave this bride,
this wife of beauteous mien ;
 and me bade beware
 that in the tree of death
 I were not deceived,
 too much seduced :
 he said that the swart hell
 should inhabit
 he who in his heart aught

[26]

[23]

30

3/

D

[26]

- 531 lād̅eſ ȝelēde. should admit of sin : [with
nāt þeah þu mið hȝenum†ſāne. I know not (for thou mayest
þurh d̅yſne ȝeſanc. through dark design)
þe þu d̅urhtneſ ſean̅t. that thou art *the* Lord's
† bōða of heoſnum. messenger from heaven.
h̅ræt ic þ̅inna b̅yſna ne m̅æȝ. Nay, I cannot of thy orders
13,20. þōrða ne þ̅inna. of thy words nor courses,
puht oncnapan. aught understand,
535 ſiðeſ ne ȝaȝona. of thy journey, nor of thy way
ic pāt h̅ræt he me ȝelf bebeād. I know what he himself comm
neſȝend̅ ureſ. our Preserver, [et
þā ic hine neht ȝeſeah. when him last I saw :
he het me h̅iſ þōrð peoſðian. he bade me his words rever
ȝ pel healban. and well observe,
h̅eſtan h̅iſ lāne. execute his instructions.
þu ȝelic ne þ̅iſt. Thou art not like
† æneȝum h̅iſ engla. to any of his angels
þe ic æſ ȝeſeah. that I before have seen,
540 ne þu me ſoðieſeſt. nor showest thou me
ænȝtācen. any token *proof*
þe he me þurh t̅reowe. which he to me in pledge
to-onſende. hath sent,
miñ hearna þurh h̅ylbo. my Lord, through favour ;
† þ̅y ic þe h̅yñan ne cann. therefore I thee cannot obey
13,25 ac þu meah̅t þe þoſðſānan. but thou mayest take thee
ic h̅æbbe me þ̅eſtne ȝeleāfan. I have firm trust
14,1. to to þam ælmihteȝan ȝoðe. on the almighty God above,
þe me mið h̅iſ eapnum poſhte. who wrought me with his
545 h̅eſ mið handum ſinum. here with his hands :
he m̅æȝ me of h̅iſ heān ſiçe. he can me, from his high
† ȝeoſnan mið ȝoða ȝehp̅ilecum. gift with each good,
þeah he h̅iſ ȝingnan ne ſende:. though he send not his vassal
- X. X.
547 ſende hine p̅rād̅mōð. - 33 *He* turned him wroth of me
þ̅ær he þ̅ ſiſ ȝeſeah. to where he saw the woman,

*Jh 35, 34;
Gen 564.*

CÆDMON'S PARAPHRASE.

(26)

teorð-nice.		on earth's realm,
ian ꝛtonðan.		Eve standing,
æone zergeapene.		beautifully formed ;
æð þ <u>ƿceaðena mært.</u>		said that <i>the</i> greatest ills
<u>illum heora eaƿorum.</u>	5	to all their offspring
<u>ƿten ꝛððan.</u>	6	from thenceforth
ꝛðe on ƿorulbe.		in <i>the</i> world would be.—
<u>ƿát <u>inc</u> ƿalbenð ƿoð.</u>		'I know <i>the</i> supreme God with you
ƿolzen ƿýꝛð.	[27]	will be incensed,
a ic hum þýꝛne <u>bóðcipe.</u>	10	as I to him this message
<u>ƿra ƿecge.</u>		myself <u>relate</u> ;
anne ic, of þýꝛ <u>ƿíðe, cume,</u>		when I from this journey, <u>come</u>
<u>en lanꝿne ƿéꝿ.</u>	13	over a long way ;
<u>ƿic ne læꝛtan ƿel.</u>		that ye will not well execute
ulc æpenðe ƿra he		whatsoever errand he
<u>ƿten hiðer.</u>	16	from <i>the</i> east hither
þýꝛne ƿið ƿenðeð.		at this time sendeth.
ƿi ƿceal he ƿýꝛ <u>ƿáꝛan.</u>	18	Now (<u>must</u>) he come himself
<u>incne and ƿraꝛe.</u>	19	for your answer,
mæꝿ hiꝛ æpenðe.	20	his errand may not
<u>ƿ boða beoðan.</u>		his messenger command ;
ic ƿát þ he me abolzen ƿýꝛð.		therefore know I that he with you
		will be angry,
herg on móðe.		the Mighty, in <i>his</i> mind.
þu þeah mínun ƿilc.		If thou nathless wilt,
ƿillende.	35	a willing woman,
þuðum hýꝛan.		<i>my</i> words obey,
meaht hiꝛ þonne ƿúme.		then for <u>this</u> mayest thou amply
<u>þe ƿebencan.</u>		counsel <u>devise</u> :
þýꝛe on þínun bꝛeoꝛtum.		consider in thy breast,
<u>þu inc bám tꝛam meaht.</u>	30	that from you both <u>thou</u> mayest
<u>te beƿarꝿan.</u>		<u>ward off</u> punishment,
þa ic þe ƿýꝛe.		as I shall show thee.
þýꝛter oꝛeter.	[leoh ^a .	Eat of this fruit ;
anne. ƿuꝛðað þín eaꝿan. ƿra		[clear,
		then will thine eyes become so

^a Grammatically should be þine eaꝿan ƿra leoh^a.

565 þ þu meahc swa wibe.
ofer woruld ealle.
zerenon swiddan.

14, 15

herpan wine sw habban.
his hylbo forð.
meahc þu abame.
eft zertýnan.

zif þu his willan hæfste.

sw he winum wordum zertýpð. 10

570 zif þu him to gode zægst.

hwylce þu zelsa hæfste. - 12

þine on breostum.

þær þu zebod zober.
lære læste.

he þone laddan swið.

ýfel andýrðe.

ánforlæteð.

on breost-coran.

swa we him lútu.

575 an swed swnecað.

þan þu hine zearne.

14, 20

þ he þine lære læste.

þý læst zyt ladd zode.

incrum paldende.

weorðan þýrren.

zif þu þ anzin fremert.

ibera seo betste. - 28

þorhele ic incrum herpan.

þ me hearmer swa zela. 30

580 adam zerrnac.

eartra worda.

zýhð me untrýorda.

crýð þ ic seo teonum zearne.

582 znamum þambyht-recz.

nalaz zober engel.

(27)

that thou mayest so widely
over all the world

see afterwards,

and the throne of himself

thy Lord, and have

his grace henceforward.

Thou mightest Adam

8 afterwards rule,

if thou his affection have,

and he trust in thy words;

if thou soothly say to him

what monitions thou thyself

hast in thy breast,

wherefore thou God's mandate
by persuasion hast performed,

he the hateful strife,

the evil answer,

will abandon

in his breast's recess:

20 so we both (to him)

one purpose speak;

urge thou him zealously,

that he may follow thy instruction

lest ye hateful to God

your Lord

should become.

If thou perfect this attempt,

best of women,

I will conceal from your Lord

that to me so much calumny

Adam spake,

evil words,

accuseth me of untruths, [chief

sayeth that I am anxious for me

a servant to the malignant,

not God's angel:

Gen 29.
The 37, 34i
Gen 509.

CÆDMON'S PARAPHRASE.

ic ic cann ealle ƿpa ƿæape.
ƿrla ƿebyrðo.
ƿeah ƿheorona ƿgehlðu.
ƿer ƿeo ƿhƿil ƿær lanȝ.
ƿic ƿeornlice. [28]
ƿbe ƿeȝnode.
ƿrh ƿholdne hȝȝe.
ƿrnan ƿmínum.
ƿrhtne ƿreſum.
é eom ic deople ȝelic.

but I so readily know all
the angels' origins,
the roofs of the high heavens,
so long was the while
that I diligently
served God,
through faithful mind,
my Master,
the Lord himself—
I am not like a devil.'

XI.

XI.

æbbe hie ƿpa míð lȝenum.
míð lȝtum ƿreón.
eȝe on ƿ unrht.
í ƿ hine on innan onȝan.
allan ƿȝumer ȝebeaht.
eȝde hine ƿacnan hȝȝe. 16
etod ȝemeancod.
heo hine móð.
ȝan lætan æfter ƿam lárnum.
ƿƿon heo æt ƿam láðan on-
ƿer hrihtnes ƿórnð. [ȝenȝ-
áðer beámes. 21
onreumne ƿærtm. 23
ƿearð ƿȝre ƿæð. 24
onnum ȝemeancod.
ƿ mícel ƿrundoȝ. 26
hƿ éce ȝod.
ne ƿolde.
oden ƿolhan.
ƿurde ƿeȝn ƿpa monȝ. 30
ƿlæðð be ƿam lȝenum.
ƿƿon ƿam lárnum com. [29]
o ƿa ƿær onæter æt. 33
ƿalban ƿræc.

He led her thus with lies,
and with wiles instigated
the woman to that evil,
until began within her
the serpent's counsel boil :
(to her a weaker mind had
the Creator assigned),
so that she her mood [ments ;
began relax, after those allure-
therefore she of the enemy re-
against the Lord's word, [ceived,
of death's tree
the noxious fruit.
No worse deed was
marked out for men :
Great wonder is it
that it God eternal
ever would,
the Lord, suffer,
that so many a servant were
misled by the lies
that came by reason of those wiles.
She then of the fruit ate,
brake the Almighty's

(29)

600 pórð 7 pillan.
 15, 10 þa meahthe heo píbe zereón.
 þurh þær láðan lán.
 þe hie mið ligenum beþpác.
 †ðearnneza beþpóc.
 þe hipe for hif þæðum cóm.
 þ̅ hipe þuhte h̅p̅ic̅ne.
 heoƿon 7 eorðe.
 7 †eall þeow ƿoruld þlitizne.
 7 zereowc zober.

word and will :
 then might she widely see,
 through the gift of the enemy,
 (who her with lies beguiled,
 darkly deceived,
 which came to her thro' his means)
 that to her seemed fairer
 heaven and earth,
 and all this world more beautecom
 and the works of God

605 micel 7 mihtiz. [þeah.
 þeah heo hit þurh monnerize-
 ne ƿceapode.
 ác ge ƿceaða.
 †zeorne ƿricode ýmb þa ƿaple.
 þe hipe ær þa ƿiene onláh.

great and mighty ;
 though she it through man's deiv
 did not behold,
 but the wretch
 sedulously beguiled her in her so
 who ere to her the vision raised

15, 15 þ̅ heo ƿpa píbe.
 þlitan meahthe.
 oƿer heoƿon-ƿice.
 þa ƿe ƿonhatena ƿpæc.
 610 þurh ƿeondƿice.
 naller he hie ƿpeme lánðe.
 þu meahthe nu þe ƿelf zereón.
 ƿpa ic hit þe ƿeczan ne þearf.
 éue ƿeo zóbe.

might behold
 over heaven's kingdom.
 Then spake the hated one,
 through malice ;
 (he taught her not for her adv
 'Thou mayest now thyself see,
 as I need not say it to thee,

þ̅ þe if ungelic.
 ƿlice 7 ƿærtmar. [ƿober.
 ƿiððan þulmínun pórðum zetru-
 læfter míne láne.
 nu ƿcineð þe leoht ƿone.

that to thee is unlike
 beauty and form,
 since thou hast trusted to
 obeyed my counsel ;

615 zlaðlic onzean.
 þ̅ ic ƿnom zobe þpohthe.
 h̅p̅ic̅ of heoƿonum.
 15, 20. nu þu h̅ic̅ h̅p̅inan meahthe.

now the light shineth before the
 gladly towards thee, aƿon
 which I brought from God,
 bright from heaven ;
 now thou mayest touch it.

614 ƿæze ádame.
 h̅p̅ilce þu zep̅ihðe hæp̅it̅.

Say to Adam
 what visions thou hast,

ld 30;
The 30, 211;
Gen D32.

uph minnet cīme cræfta. ⁽²⁹⁾ what powers, through my coming:
 if yet, through modest conduct,
 he obey my counsels,
 onne . gife ic him þær leohtes then will I give him of that light
 genoz. enough,
 ær ic þe gpa góðer. with which, so good, I thee
 egned hæbbe. adorned have. [vectives,
 eþre ic him þa rom-crīðar. / I will not reproach him those in-
 eah he hīr gýrðe neþre. though he be not worthy
 o alættanne þær þela he me lá- to receive pardon for the much he
 ðer gpnæc. spake to me of evil:
 þa hīre^a earpan gculon æfter Thus his posterity shall after
 lýbban. 10 live ;
 onne hie láð zebóð. when they do evil
 ie gculon lupe gýncean. [cýðe. they shall work love,
 ecan heora[†] hearnan hearn- repair their Lord's malediction,
 nd habban hīr hýlðo forð. 13 and have his grace thenceforth.'

XII.

XII.

þa ~~gion~~ to adame. Then towards^{to} Adam *gion*
 ðera gcenort. the fairest of females,
 ifa plitegort^b. 14 most beauteous of women
 e on woruld cōme. who have come into the world—
 onþon heo pær hand-gereorc. because she was the handywork
 weoron-cýninges. [30] of heaven's King,
 eah heo þá[†] þearnenga. 21 though she then secretly
 wron punðe. was ^{seduced} ~~undone~~,
 wrlæb mid ligenum. misled with lies,
 þ hie láð zode. that they hateful to God
 wurh þær gpaðan zebanc. 25 through the fiend's device
 weorðan geoldon. might become,
 þurh þær ðeopleſ geano. through the devil's wile

^a hīre seems to be an error of the scribe for hīr ; I have therefore not scrupled to render it by *his*.
^b The following seventeen lines seem to be in parenthesis, unless there is an hiatus in the text, of which however there is no vestige in the MS.

(30)

- 633 dóm forlætan.
hiernan hylbo.
 hefon-riçer þolian.
 monize hpile.
bið þam men full pá.
 635 þe hine ne pannað.
 þonne he hiŕ zepealb haŕað.
 gum heo hipe on handum bæp.
 gum hipe æt heortan læz.
 † æppel únælta, 10
 þone hipe æŕforbeáb.
 ðrihtna ðrihten.
 † deað-beámer oŕet."
 † þ póndácŕæð. - - 14
 pulþneŕfalþon.
 640 þ þæt micle monð.
 10. menn ne þonŕton.
 þeznar þolian.
 ac he þeoba zehpam.
 hefon-riçe forzeaf.
 haliz ðrihten.
 † pið-bráðne pelan. - - 22
 zif hie þone pæŕtm.
 anlætan polben.
 þe þ láð tpeop.
 645 on hiŕ bógum bæp.
 biŕne zefýlled.
 þ pæŕ deáðer beám.
 þe hum ðrihten forbeáb.
 † ŕonléc hie þa mid lizenum. 30
 ge pæŕ láð zobe.
 on héte hefon-cýningeŕ.
 † þhyze euan.
 649 piŕeŕ pác zepohc. - - 34
 16,15 þ heo ongan hiŕ pónþum tŕupian.

lose *their* power,
 the favour of *their* Lord,
 and forfeit heaven's kingdom.

Many times
 is *it* full woe to man
 that he take not warning,
 when he hath it in his power.
 Some in her hands she bare,
 some in her bosom lay*,
 of the unblest fruit,
 which to her erst forbade
 the Lord of lords,
 the fruit of the tree of death :

and the word spake
 the Chief of glory,
 that the great perdition
 men might not,
 his servants, suffer ;
 but he to every people
 heaven's kingdom gave,
 the holy Lord,
wide-spread bliss,
 if they the produce
 would forbear
 which that fell tree
 bare on its boughs,
 with bitter filled ;
 that was death's tree,
 which *the* Lord forbade them.

Enticed her then with lies
 he *who* was foe to God—
 through hate of heaven's King
 and to *the* mind of Eve,
 woman's weak thought—
 that she began to trust his wor

* Literally, at her heart.

ca 22,
Th 41, 35;
Gen 667.

(30)

lætan hīr lāre.
 7 selean nóm.
 þ he þa byrene fram zode.
 þrunzen hæfde.
 þe he hīre swa wærlīce.
 wōrdum wæzde.
 lēpde hīre tācen.
 7 trowa zehet.
 hīr hōlōne hūze.
 þa heo to hīre hearnan swæc.
 adam swa min.
 þis ofer is swa swete.
 blīð on ðreortum.
 7 þer boda riene.
 zober enzel zōð.
 ic, on hīr ceapnan zeseo.
 þ he is swa wend-rec.
 uncnes hearnan.
 hepon-cýninges.
 hīr hylbo is unc.
 betere to zepinnane.
 þonne hīr wīdenmedo.
 7 if þu him heo dæz.
 riht hearnes zerswæce.
 heforzifð hit þeah.
 7 if wit him zeronwōðm.
 lætan wīllað.
 hæt swal þe swa lādlic wēzð.
 wīð þiner hearnan boban.
 unc is hīr hylbo hearn.
 he mæg unc wendbian.
 to þam alwaldan.
 hepon-cýninge.
 ic mæg theonon zeseou.
 þær he sylf sitð.

fulfil his instructions,
 and the belief adopted
 that from God those mandates he
 had brought,
 which he to her so warily
 said in words ;
 showed her a token,
 and his faith promised,
 his loyal affection.
 Then to her spouse she spake :
 ' Adam, my lord,
 this fruit is so sweet,
 mild in the breast,
 and this bright messenger
 God's angel good ;
 I by his habit see
 that he is the envoy
 of our Lord,
 heaven's King.
 His favour it is for us
 better to gain
 than his aversion.
 If thou to him this day
 spake aught of harm,
 yet will he it forgive,
 if we to him obedience
 will show. [ful strife
 What shall profit thee such hate-
 with thy Lord's messenger ?
 to us is his favour needful ;
 he may bear our errands
 to the all-powerful
 heavenly King.
 I can see from hence
 where he himself sitteth,

what shall such
loathful strife
owe thee [benefit thee]

* heo dæz. I am not aware that this phrase occurs elsewhere.

[32].

- 17, 1 þæt is suð-eart.
 668 pelan bepúnden.
 ge ðar populð ƷerƷeóp.
 Ʒereó ic him hir enƷlar.
 ýmbef hƷeorƷan.
 670 mid feðer-haman.
 ealna folca mæƷt.
 Ʒeneða ƷýnƷumart.
 hpá meahƷe me.
 ƷƷelc Ʒepit ƷýƷan.
 Ʒif hit ƷeƷnunƷa.
 Ʒoð ne onƷenbe.
 heoƷoneƷ Ʒalbenb.
 † ƷehýƷan mæƷ ic Ʒúme.
 † ƷƷa Ʒíbe Ʒereón.
 on populð fealle.
 75, 5 ofeƷ þaƷ Ʒíban ƷerƷeart. - - 17
 ic mæƷ ƷƷeƷle Ʒamen. - - 18
 ƷehýƷan on heoƷnum.
 Ʒeapð me on hize leohte. 20
 utan Ʒínnan.
 Ʒiðþan ic þaƷ ofæteƷ onbát.
 nu hæbbe ic hif.
 heƷ on handa.
 678 † heƷƷa ge Ʒóða.
 † Ʒife ic hit þeƷ ƷeoƷne.
 ic ƷelyƷe þæt hit.
 ƷƷom Ʒoðe come.
 680 bƷoht ƷƷom hif býƷene.
 þaƷ me þeƷ boba ræƷðe. 30
 ƷæƷnum Ʒóndum.
 hit niƷ Ʒuhte Ʒelíc.
 † teller on eoƷðan.
 17, 10 buton ƷƷa þeƷ an ræƷeð.
 683 þæt hit ƷeƷnunƷa.
 ƷƷom Ʒoðe come :.

that is south-east,
 with bliss encircled,
 him who formed this world.
 I see his angels
 encompass him
 with feathery wings,
 of all folks greatest,
 of bands most joyous.
 Who could to me
 10 such perception give,
 if now it
 God did not send,
 heaven's Ruler?
 I can hear from far,
 and so widely see,
 through the whole world,
 over the broad creation :
 I can the joy of the firmament
 hear in heaven ;
 20 it became light to me in mind,
 from without and within,
 after the fruit I tasted :
 I now have of it
 here in my hand,
 my good lord,
 I will fain give it thee ;
 I believe that it
 came from God,
 brought by his command,
 30 from what this messenger told me
 with cautious words:
 It is not like to aught
 else on earth ;
 but, so this messenger sayeth,
 that it directly
 came from God.'

(32)

XIII.

XIII.

4 Dio spræc him þicce to.
 5 ƿræon hine ealne dæg.
 6 on þa ðimman ðæb.
 7 þ hie ðruhten; heora.
 8 pillan þræcon.
 9 ƿtób ge ƿræða boba. *line 30 p 62*
 10 leƿde him lurtar ða.
 11 ƿ mid lurum ƿræon.
 12 ƿylde him ƿrecne.
 13 ƿæg ge ƿeond ƿull-neah.
 14 þe on þa ƿræcan ƿyrð.
 15 ƿearpen hæfde.
 16 oƿer langne ƿeg.
 17 leode hogode.
 18 on þ micle morð.
 19 men ƿorpeoran.
 20 ƿorlænan ƿorlæban.
 21 þ hie læn ƿoðer.
 22 ælmihtiges ƿre.
 23 ánƿorlæten.
 24 heofon-riſcer ƿeƿealb.
 25 hƿæt ƿe hell-ƿceaða.
 26 ƿearpe ƿyrte.
 27 þ hie ƿoðer ƿræ.
 28 habban ƿceolbon.
 29 ƿhell-ƿeƿrin.
 30 þone nearpan nið.
 31 mebe on ƿon.
 32 ƿræðan hie ƿe bób ƿoðer.
 33 ƿorþrocen hæfðon.
 34 þa he ƿorlænde.
 35 mid lizen-ƿorðum.
 36 to þam únræbe.
 37 idere ƿciene.
 38 ƿiƿa ƿlucgeort.

She spake to him oft,
 and all day urged him
 to that dark deed,
 that they their Lord's
 will brake.
 The fell ~~envey~~ ^{malinger} stood by,
 excited his desires,
 and with wiles urged him,
^{boldly} dangerously followed him ;
 the foe was full near
 who on that dire journey
 had fared
 over a long way;
 nations he studied,
 into that great perdition
 men to cast,
 to corrupt and to mislead,
 that they God's loan,
 the Almighty's gift,
 might forfeit ;
 [33] the power of heaven's kingdom :
 for the hell-miscreant
 well knew
 that they God's ire
 must have,
 and hell-torment,
 the torturing punishment
 needs receive,
 since they God's command
 had broken,
 what time he (the fiend) seduced
 with lying words
 to that evil counsel
 the beauteous woman,
 of females fairest,

402	<p>þ heo on hif pillan ƿræc. [33] pær hife^a on helpe. hand-ƿeorcƿoder to ƿonlæƿanne.</p>	<p>that she after his will spake, was as a help to him to seduce God's handywork.</p>
405	<p>Heo ƿræc ða to adame. iber a ƿceonort. ful-ƿiclice. oð þam ƿegne onzan. hif hýge ƿƿeorpan. þ he þam ƿeghate ƿetƿupode. þe hum þ ƿif. ƿorðum ƿæzðe. heo ðyðe hit þeah þurh holbne nýrte þ þær hearma ƿra ƿela. ƿýnen-eaƿreða. † ƿýlgean ƿceolbe.</p>	<p>Then she to Adam spake, fairest of women, full oft, till in the man began his mind to turn ; so that he trusted to the promise which to him the woman said in words : [mind, yet did she it through faithful knew not that hence so many ills, sinful woes, must follow to mankind,</p>
410 17, 25	<p>monna cýnne. þær heo on móð zenám. þ heo þær láðan[†] boban.</p>	<p>because she took in mind that she the hostile envoy's suggestions would obey ;</p>
18, 1.	<p>lánum hýrðe. ac ƿénðe þ heo hýlbo. heoƿon-cýnunges. † ƿrohte mid þam ƿorðum. þe heo þam ƿepe. ƿelce tácen oðieƿðe. ƿ tpeope zehet.</p>	<p>but weened that she the favour of heaven's King wrought with the words which she to the man revealed, as it were a token, and vowed them true,</p>
415	<p>oð þ adame. † innan ƿreortum. hif hýge hƿýrðe. ƿ hif heorte onzann. ƿendan to hife pillan. he ƿæt þam ƿife onƿenz. helle ƿ hinnrð. þeah hit ƿæne haten ƿra. ac hit oƿetes noman. ázan ƿceolbe.</p>	<p>till that to Adam, within his breast his mind was changed, and his heart began turn to her will. He from the woman took hell and death, though it was not so called, but it the name of fruit must have :</p>

^a For hife I suspect we should read him.

ld 35)
Th 45, 35;
Gen 737.

hit pær beah deaðes ƿreƿn. [33]	yet was it death's dream,
ƿ deofles ƿerƿon.	and <i>the</i> devil's artifice,
hell ƿ hunnrið.	hell and death,
ƿ hæleða ƿonlór.	and men's perdition,
menniƿra morð.	<i>the</i> destruction of human kind,
þ hie to méce ^{de} ðæbon. — b	that they ^{de} made for food
opet únƿæle.	unholy fruit!
ƿra hit him on innan cóm.	Thus it came within him,
hrán æt heortan.	touched at <i>his</i> heart.
ƿloh þa ƿ ƿleƿode.	10 <u>Laughed then and played</u>
þoda bitre ƿehuzob.	<i>the</i> bitter-purposed messenger,
ƿæƿde beƿra þanc.	said <i>the</i> thanks of both
hearnan ƿinum.	to <i>his</i> master :
Nu hæbbe ic þine hýlðo me.	' Now have I thy favour (to myself
ƿitode ƿeporhtæ.	decreed) wrought,
ƿ þinne ƿillan ƿelæƿt.	and thy will performed :
to ƿul-moneƿum dæƿe.	for full many <i>a</i> day
mén ƿynt ƿonlæbbe.	"are men seduced,
adam ƿ éue."	<u>Adam and Eve;</u> "
him ír unhýlðo.	20 to them is <i>the</i> aversion
ƿalbenðes ƿitob.	[34] of <i>the</i> Powerful decreed,
nu hie ƿorð-ƿƿýðe hír.	now they his injunctions,
he ƿonlecon.	[35] through <i>my</i> instigation, have
	neglected ;
þon hie lenƿ ne mazon.	therefore they no longer may
alban heofon-ƿíce.	heaven's kingdom hold,
hie to helle ƿculon.	25 <u>but to hell they must,</u>
þone ƿƿeartan ƿið.	on the dark journey. [not
a þu hír ƿonƿe ne heanƿt.	-28 Thus thou, for this, sorrowneedest
þan on þinum þreortum.	bear in thy breast,
þu ƿgebunden ƿiƿt.	30 where thou liest bound ;
þu ƿnnan on móbe.	nor mourn in mind
þer men bún.	32 that here men inhabit
þone hean heofon.	the high heaven,
þeah ƿit hearnmaƿ nú.	though we evils now,
þnea-peorc þoliað.	punishment endure,

- 738 Ʒ þýrre land. [35] and a dark land ;
 Ʒ þurh þín micel mōd. and, through thy great spirit,
 moniz forlæton. have lost many,
 on heofon-riçe. in heaven's kingdom,
 heah zetimbro. lofty structures,
 740 zōðlice zearðar. goodly courts.
 unc pearð zōð ýrre. With us was God angry,
 forþon rit him nolbon. because to him we would not,
 on heofon-riçe. in heaven's kingdom,
 þnizgan mid hearðum. 10 bow with our heads
 halgum drihtne. to the holy Lord
 þurh zearðar. in subordination ;
 ác unc zezenge^a ne pær. but for us it was not fitting
 þ rit him on þezurcipe. that we him in vassalage
 8, 20 þeopian polben. should serve,
 745 forþon unc paldend pearð. therefore with us the Powerful was
 prað on móde. 14 wroth in mood,
 on hýze hearðe. hard in mind,
 Ʒ ur on helle bedráf. and drove us into hell ;
 on þ fýr fýlde. 20 into the fire felled us,
 folca mæрте. of people greatest ;
 Ʒ mid handum hír. and with his hands
 eft on heofon riçe. again, in heaven's kingdom,
 rihte þodop-rcolaf. raised the celestial seats,
 Ʒ þ riçe forzeaf. 25 and that realm gave
 750 monna cýnne. to mankind.
 mæg þín móð pegan. Thy mind may be
 bliðe on þreortum. 28 blithe in thy breast,
 forþon hep rýnt bæc zebón. for that here both are done,—
 ze þ hæleða bearn. 30 both that the children of men
 heofon-riçes reulon. must of heaven's realm
 753 leode forlætan. the country lose,
 18, 25 Ʒ on þ líz to þe. and in the flame to thee

^a I am uncertain as to the meaning of zezenge ; the translation must therefore be considered only as what appeared to me most plausible and best adapted to the context.

ld 37i
Ms. 47.30.
Gen 768.

æte hƿeorƿan.	[35]	through hate revert.
æc iƿ hearnm ƿode.	37	Also is harm to God,
mōb-ronƿ ƿemacod.		sorrow of mind made :
ƿa hƿæt ƿƿa ƿit heƿ. moƿðreƿ		whate'er we here of misery suffer,
æc iƿ nu adame.	ƿoliað.	it is now on Adam
all ƿorƿolden.		all avenged,
mōb hearnnan hete.		with his Master's hate,
mōb hæleða ƿorƿlone.		and with men's perdition,
ƿunnum mid moƿðreƿ ƿcealme.		(on men with the pain of death,)
ƿƿon iƿ mīn mōb ƿehæled.	10	therefore my mind is healed ;
ƿe ƿymb heortan ƿeƿnūme.		the thoughts around my heart ex-
	[cene.	panded,
alle ƿynt unƿne hearnmar ƿeƿne-		all our evils are avenged, [fered.
ƿeƿ ƿ ƿit lange ƿoledon.		of the hatred that we long have suf-
ƿille iƿ eft ƿam hƿe near.		Now will I again go nearer the
ƿan* iƿ ƿær ƿécan ƿille.	15	Satan I there will seek, [flame,
ƿy on ƿære ƿƿeartan helle.		he is in the swart hell,
ƿeƿ mid hƿunƿa ƿerƿonne.		bound with the clasping of rings.'
ƿeƿ him eft niðer.		Turned him again downward
ƿa biƿreƿta.	19 [36]	the bitterest of messengers :
ƿeolde he ƿalƿnábán hƿar ƿécan.		then—must he the broad flames
alle ƿehrlðo.	21	the roofs of hell, [seek;
ƿ hiƿ heanna læƿ.	[37]	where his master lay,
ƿon ƿeƿæled.	23	with fetters bound.
ƿeƿdon b̄ ƿáƿá.	24	Sorrowed both
ƿm ƿ éue.		Adam and Eve,
ƿm oft betuh.	26	and oft between them
ƿm-ƿonð ƿenƿdon.	27	words of sadness passed ;
ƿeƿ him onðreƿdon.		of God they dreaded,
ƿa heƿnan hete.		of their Lord, the hate,
ƿeƿon-cƿynnreƿ nið.		the enmity of heaven's King :

* It is singular that the fiend is made to say, "Satan I there will seek," while from what precedes one is led to suppose that it was Satan he had been addressing.

Here the transition is sudden ; but I see no reason for supposing, with Junius, a hiatus in the MS., which seems quite perfect in this place. My translation of Cædmon, in line 23, is conjectural.

769 ƿriðe onƿæton^a.
ƿelfe ƿonƿædon.
 770 hīƿ ƿórnð onpendeð.
 ƿ ƿif ƿnonnobe.
 hóf hƿeopig-mob.
 hæfde hýlbo ƿoðer.
 láne ƿonlæten.
 þa heo ƿ leoht ƿereah.
 ƿellon ƿcƿiðan. - - - 9
 ƿ hīe ƿurh úntreopa.
 tacent ƿeƿde.
 ƿe him þone teonan ƿeƿæð.
 775 ƿ hie helle mð. - - - 13
habban ƿceolbon.
 hýnða únrim.
 ƿonþam him hize ƿonza. - - 16
 19,15 bunnon on bneðrtum."
hƿilum to ƿebede ƿeollon.
 † ƿin-hīpan ƿomeð.
 ƿ ƿize ðrihten.
 ƿóðne ƿnetton.
 ƿ ƿoðnémbon.
 480 heoponeƿ ƿalðenð.
 ƿ hīne ƿædon.
 ƿ hie hīƿ hearn-ƿceape^b.
habban morten.
ƿeopne ƿulzanƿan.
 þa hie ƿoðer hæƿbon.
 † bóðƿe abƿocen.
 báne hie ƿeƿaron.
 heopa lichaman.
 næƿdon on þam lanðe þa ƿet.
 785 ƿælða ƿeƿetena.

(37)
 much they brooded *over their*
 themselves understood [*lamented*]
that his (God's) words had
 The woman grieved, [*perverted*]
 penitent-minded wept—
 (*she had God's favour,*
 through seduction lost)—
 when she saw the light
 elsewhere depart,
 9 which to her, through falsehood
 10 for a token showed, [*crime*]
 he *who* counselled them to
 13 that they hell-punishment
 must have,
 unnumbered ills :
 therefore mental sorrows
 burned in their breasts.
 Sometimes to prayer they fell,
the partners together,
 20 and *the* Lord triumphant,
 the good, they greeted,
 and God invoked,
 heaven's Ruler,
 and him besought
 that they its (*his punishment*) pena-
 might have,
 duly fulfil,
 since they had God's
 commandment broken :
 30 bare they saw
 their bodies ;
 they had not in that land as yet
 settled happiness,

^a The interpretation of this and the two following lines is quite conjectural.

^b Of this and the two following lines the sense seems very obscure ; my translation is by no means satisfactory.

CÆDMON'S PARAPHRASE.

49

(37)

ne hie sorge riht.		nor they of sorrow aught
þær þu wæst.		nor labour knew;
ac hie wel meahton.		but they could well
abban on þam lanðe.		have lived in that land,
if hie wolben lāne godes.		if they God's precepts would,
forþeard fremman.		^{consequently} before all things, have executed.
þa hie relaspræcon.		Then spake they many
worda forða gomeð.	5	words of care together,
forþan twa.		the partners twain.
Adam gemælde.	10	Adam said,
and to euan spræc.		and to Eve spake:—
þæt þu eue hæfht.		'Thus hast thou, Eve,
wele gemearcodb.		evilly designed
uncer sylfa rið.		our own departure :
sest þu nu þa geseartan helle.		seest thou now the swart hell,
grede geseard.		greedy and ravenous ?
nu þu hie geseartan meahst.		Now thou it mayest raging
heofon gehýran.	18	hear from hence.
Heofon rice.		Heaven's realm is not
lic þam lige.	20	like to that flame ;
ac þis is landa best.		but this is the best land [Lord,
þæt we forþan uncser hearnan		that we, through favour of our
abban mohton.		abban may have
þær þu þam ne menðe.	[þanc.	^{in case of thou hadst not} because thou hast him obeyed, him
we unc þisne hearnan geseað.		who to this harm us counselled ;
þæt we forþan uncser		that we the Powerful's
worda forþan geseað.		word should break,
þæt we forþan uncser		the King of heaven's :
worda forþan geseað.	[38]	now may we, penitent,
þæt we forþan uncser	30	sorrow for his journey,
worda forþan geseað.		because he himself (God) bade us
þæt we forþan uncser	32	that we us from pain
worda forþan geseað.		should guard,

* As it stands in the text, this line seems devoid of an appropriate meaning. Presuming that it may originally have stood, þær þu þam gehýrde, I have translated accordingly.

- 302 hearna mæste. [38] greatest of harms.
 nu ſlic me hunger 7 þurſt. Now hunger and thirst tear me
 20, 5 þiſre on breortum. bitterly in *my* breast,
 þæſ piſ beſna ær. of which erst we both
 pænon oþroſe. were reckless,
 on ealle tið. at all time.
 805 hu ſculon piſ nû libban. How shall we now live,
 oððe on þýr lanbe peran. or be in this land,
 gif heſ piſð cýmð. if wind here come
 peſtan oððe teartan. from west or east,
 juðan oððe norðan. from south or north,
 10 gerpeonc úpſæneð. clouds ascend ;
cýmeð hægleſſcúſ. - - - 13 hail shower cometh
 heſone ſeſenſe. heavy from heaven,
 fæneð forſt ongemang. frost also cometh,
 ge byð ſýnum cealb. which is intensely cold :
 810 hſilum oþ heoſnum. sometimes from the heavens
 háte ſcineð. heat gloweth,
þlicð þeor beoþhte ſunne. gleams the bright sun,—
 20, 10 7 piſ héſ baſu ſtandað. 20 and we here stand bare,
unpeſeð pæbo. with garment unprotected ?
þnýr unc puht heoſan. There is not aught before us
 20, 10 to ſcúſ-ſceade. - - - 23 for shower-covering,
 ne ſceatteſ piht. nor of store aught
 to mete ſemeancob. for meat assigned ;
 ác unc iſ mihtig zob. but with us is *the* mighty God.
 815 paðenð pnaðmóð. - - - 24 *the* powerful, angry.
to hſon ſculon piſ peoþðan nû. What will now become of us ?
 nû me mæz þheoſan. Now may *it* rue me
 815 þ ic bæð heoſneſ zob. 20 that I prayed heaven's (God,
 paðenð þone zóðan. the good Ruler,
 þ he þe héſ poþhte to me. that he thee here would form to me
 oþ liðum mínum. from my limbs :
 nu þu meſſoſlæſeð hæſt. now haſt thou ſeducèd me
 819 on míneſ heſſan hete. to my Lord's hate ;
 20, 15 ſpa me nû þheoſan mæz. so may *it* now rue me

now may I rue [repent] it [ſlic. now may
 it rue me.]

ne to aldne.

[38] for evermore,

ic þeſminum eazum ƒereah: that I saw thee with mine eyes.'

XIIII.

XIIII.

þa ƒƒƒæc eue eƒt.

Then in turn spake Eve,

þe ƒa ƒcienorƒ.

of females fairest,

þe ƒa pliteƒorƒ.

of wives most comely :

þe ƒæƒƒeƒƒeƒƒe ƒoðeƒ.

she was God's work, [craft,

þeah heo þa on ðeoƒleƒ ƒeƒæƒt.

though she then, by the devil's

þeƒnonen ƒurðe.

had been deceived :—

þu meahƒ hit me ƒƒƒan.

'Thou mayest ^{impute} reƒƒeacƒ it to me,

me min adam.

10 Adam, my beloved,

þu ƒum þinum.

with thy words,

æt þe þeah ƒƒƒƒ ne mæƒƒ.

12 yet thee it cannot worse

in þinum hƒƒeƒƒeƒƒeoƒan.

rue in thy mind

þonne hit me æƒ heoƒƒan ðeð.

than it doeth me at heart.'

þe ða adam.

Her then Adam

anðƒƒaƒoðe.

answered :—

þƒ ƒc þalðenðeƒ.

'If I the Powerful's

llan ƒuðe.

will knew,

þæt ƒc hƒƒ ƒo heaƒum-ƒceane.

what I for my crime's penalty

abban ƒceolðe.

20 should have,

þe ƒeƒaƒe þu nó ƒniomóƒ.

[39] ne'er sawest thou one readier,

þeah me on ƒæ ƒaðan.

though in the sea to wade, me

þe heoƒoneƒ ƒoð.

heaven's God commanded,

þe onone nu þa.

now from hence

in ƒlóð ƒaƒan.

into the flood to go—

þe he ƒƒƒƒum þæƒ ðeðƒ.

26 it were not so fearfully deep,

þe he-ƒƒeam þæƒ micel.

27 the sea-stream so great,

þƒ ƒ min móð ƒeƒƒeode.

that I would in my mind doubt it ;

þc ƒc to þam ƒƒunde ƒeƒƒe.

but I would to the abyas go,

þƒ ƒc ƒoðeƒ meahƒe.

30 if I might God's

llan ƒeƒƒƒecean.

will execute.

þƒ me on ƒoƒulðe móð.

I have no mind in the world

þƒ ƒeƒ ƒeƒƒƒeƒeƒe.

for any service,

þc ƒc min eƒ ƒeodneƒ.

now I my Lord's

(39)

837	21, 1	hara hylbo † forpophce. þ ic hie habban ne mæg. ac we þur þaru ne maƷon. † būtu † ætromne. - - 4	favour have forfeited, so that I may not have it. But we thus bare may not, both together,
		peƷan to puhte. uton Ʒán on þýrne pealb. - 0 † innan on þýrre holtes hleo. 4 † hƷurpon hie † bætá. † toƷenzdon ƷonƷenzende. 9 on þone Ʒnenan pealb. 10 Ʒæton þonƷunðnan. [40] bíðan seƷer ƷerƷearu. 21, 5. heoƷon-cýnunges. þa hie þa habban ne moƷton. þe him ær forƷear. ælmihƷiz Ʒob. 845 þa hie heora lichoman. leáƷum † bepeahon. Ʒenebon † mid ðý pealbe. - 9 Ʒéða ne hæƷdon. 20 ac hie on Ʒebed Ʒeollon. † būtu ætromne. - 22 monƷena ƷehƷilce. bæðon mihtizne. þ hie ne † forƷeate. Ʒob ælmihƷiz. 850 Ʒ him ƷerƷeade. Ʒalðenð Ʒe Ʒóða. hu hie on þam leohce. forð libban Ʒeolben. 30 þa † cóm Ʒenan. 21, 10. Ʒneá ælmihƷiz. opeƷ † midne bæƷ. mæne þeoben. 854 † on neorƷna paƷ.	be for any thing: let us into this weald go, within the shadow of thisholt They both departed, sorrowing went into the green wood; sate apart, the mandates to await of heaven's King: as they might not have the which erst gave them almighty God. Then their bodies they with leaves bedecked, protected with the wood, weeds they had not; but in prayer they fell both together: every morn they besought the Mighty not to forget them, the almighty God, and them to show, (the good Ruler,) how they, in that state ^a , should thenceforth live. Then came walking the Lord almighty, after mid-day, the great Prince, into Paradise;

^a Literally, in that light.

ld 40;
Th 53, 32;
Gen 870.

115

CÆDMON'S PARAPHRASE.

53

(40)

<u>æobe fine^a.</u>		its needs
<u>ƿolbe neorian.</u>		he would see to,
<u>menzenb urren.</u>	3	our Preserver,
<u>bilpæt fæder.</u>		our kind Father,
<u>hwæt his bearn dybe^b.</u>		what his children did,
<u>ƿirte forƿorhte.</u>		by their repast ^c destroyed,
<u>þa he æn ƿlute fealde.</u>		whom he had erst with beauty
<u>ƿeritan him þa zanzan.</u>		They then retired, [gifted.
<u>ƿeomen-móbe.</u>	5	sad-minded,
<u>unðer beám-ƿceabe.</u>	10	under the tree shade,
<u>blæbe beƿearof.</u>	11	of happiness bereft,
<u>hýðdon hie on heoltrne.</u>	2	in a cavern hid themselves
<u>þa hie hálig ƿórb.</u>		when they the holy word
<u>ðrihtnes zehýrdon.</u>		of the Lord heard,
<u>ƿfóndredon him.</u>		and dreaded; feared for themselves.
<u>þá fóna onzann.</u>		Then straight began
<u>ƿƿezles alðor.</u>		heaven's Chief
<u>ƿearð ahrían.</u>		to call the warden
<u>ƿoruld-zerceanfa.</u>		of worldly creatures,
<u>het him ƿecene to.</u>	20	bade to him forthwith
<u>ƿíce þeoden.</u>		(the powerful Lord)
<u>híſſunu zanzan.</u>		his son to come.
<u>him þa fýlfa oncƿæð.</u>		Him then himself ^d addressed,
<u>þean hleoðraðe.</u>		humble he cried :—
<u>þnægles þearfa.</u>		' Devoid of raiment
<u>ic ƿreo me hén.</u>	23	I conceal me here,
<u>ƿæba leagne.</u>		lacking garments,
<u>líf-fnea mín.</u>		Lord of my life!
<u>leagan ƿecce.</u>		with leaves cover me;
<u>ƿcýlþfull míne.</u>	30	a criminal, my
<u>ƿceaden iſ me fáne.</u>		sin is painful to me,
<u>ƿneone onfrenhðe.</u>		atrocious in my soul,—

^a My interpretation of this line is conjectural, and its accuracy far from certain.
^b For dydon; probably an error of the scribe.
^c The fruit which they had eaten.
^d i. e. Adam.

871 ne ðear nu forð gán. [40] I dare not now come forth
for ðæt andþearðne. before thee present,
 ic eom eall nacod : [42] I am all naked.'

XV.

XV.

<p>21,20 <u>him ða tæbne god.</u> <u>andþraðe.</u> gaza me þ̅ junu mín. <u>for lþron fécert ðú.</u> <u>reade; reomeaðe.</u> <u>þu reonde æt me.</u> - - - 9 875 <u>for þum tanrenge.</u> 10 <u>ac gerean eallum.</u> <u>for lþron pãrt þ̅i peán.</u> <u>7 p̅r̅h̅t reome.</u> - - - 12 gereþht gere. <u>7 þ̅n r̅l̅f becert.</u> <u>lic mid leaſum.</u> <u>gazaſt liſ-ceape.</u> <u>heanþyge zeómon.</u> - - - 18 þ̅ þe rie hrægler þearf. 880 <u>nymbe þu æppel.</u> 20 <u>ænne býrgeþe.</u> <u>of þam pubu-beám.</u></p> <p>21,25 þe ic þe pórðum forbeað. him þa áðám. eft andþraðe.</p> <p>22,1 <u>mé ða bláða on hánd.</u> 26 <u>brýðt gerealbe.</u> <u>reolycu ræmne.</u> <u>þ̅rea-ðrihten mín.</u></p> <p>885 <u>ðe ic þe on teónan gepah.</u> 30 <u>nu ic þæg tácen pege.</u> - - - 31 <u>reotol on me reſum.</u> <u>pát ic forzaþ̅ ðy má.</u> 887 <u>ða ðæg euan gereægn.</u></p>	<p>4 Him then forthwith God answered :— 'Tell it me, my son, <u>why seekest thou</u> <u>bashful, the shade ;</u> <i>from</i> <u>thou shame at me</u> moreover <i>shouldst have been</i> <u>conceivest ;</u> but mid all joy <u>why knowest thou sorrow,</u> and hidest <i>thy</i> nakedness, seest affliction, and thyself coverest thy body with leaves, sayest, life-anxious, <i>thy</i> sad in <i>thy</i> cast-down mind, that <i>a</i> garment to thee is needful,— unless <i>an</i> apple thou hast tasted, of that wood-tree [words ?] which I forbade thee with <i>my</i> Him then Adam again answered :— 'Me the fruits in hand <i>my</i> bride gave, <i>the</i> goodly woman, O my Lord, which, in contempt of thee, <u>I ate</u> of which I now <i>a</i> token bear manifest in myself ; [rows. <u>therefore know I the more sor</u> Then therefore questioned Eve</p>
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Ed 42;
Th 55, 36;
Gen 905.

ælmihctz god.
bræt bruce þu dohtor.
bruceþa xenohna.
nirna zercearta.
neorxna panzer.
znopendna zira.
þa þu zierende.
on beamzgrupe.
blæda name.
on treoper telzum.
z me on teonan.
æte þa únfreme.
adamezrealberz pærtme.
þa inc pæron.
pórdum mínun.
pærte forbobene.
him þa fræolecu mæz.
íder frærc-móð.
andzgarode.
mé næbrne beppac.
z me neóðlice.
to forzceape rcyhte.
z to rcyld-fræce.
fah pýrum þurh fræzizn pórn. 24
oð þ ic fræacóðlice.
reónb-næz zerfræmede.
fæhðe zerforhte.
z þa fræarode.
zra hit riht ne pær.
beam on bearnpe.
z þa blæda æt.
ða næbrnan fræóp.
nerzgend uzzet.
fræa ælmihctz.
fazum pýrme.
fræe frðar.

[42] almighty God:—
' Daughter, what madest thou
of the abundant blessings,
the new creations
of Paradise,
the growing gifts,
when thou coveting
on the tree didst grasp,
took the fruits —
10 on the tree's boughs,
and, in contempt of me,
then atest to thy perdition ;
to Adam gavest the fruits,
which to you were,
10 by my words,
strictly forbidden ?'
Him then the comely woman,
the female in mind disgraced,
answered :—
20 ' The serpent me deceived,
and me urgently
with dæmo, eagerly, zealously
(prompted to crime
and to sinful audacity, [words,
hostile the variegated serpent with fair
24 till that I wickedly
committed the fiendish violence,
wrought enmity,
27 and then robbed,
as it was not right,
30 the tree in its grove,
and the fruits ate.'
Then to the serpent decreed
our Preserver,
the Lord almighty,
to the worm of varying hue,
hostile
far journeyings ;

made of serpent

	Ʒ þa wóðbe cwæð.	[42]	and the words spake :—
906	<u>þu scealt wibe-ferhð.</u>		'Thou shalt <i>thy</i> life long,
	<u>perƷ þinum breortum.</u>	- 3	accursed, with <i>thy</i> breast,
	<u>bearm tƷreban.</u>	[43]	<i>thy</i> belly, tread
	<u>þnābe eorðan.</u>		<i>the</i> broad earth,
	<u>Ʒanan Ʒeðdelear.</u>		go footless
	<u>þenden þe Ʒeoph punað.</u>		while life to thee <u>remaineth,</u>
	<u>Ʒart on innan.</u>		<u>spirit within ;</u>
22, 15	<u>þu scealt tƷeotƷetan.</u>	9	dust shalt thou eat
910	<u>þine lif-dagar-</u>	10	all thy life-days,
	<u>Ʒpa þu lādlice.</u>		as thou wickedly
	<u>Ʒnohte on tƷealbert.</u>	13	<u>hast caused crime.</u> [mity
	<u>þe þ ƷifƷeðð.</u>		To thee shall the woman bear en
	<u>hátað under heornum.</u>		shall hate under <i>the</i> heavens,
	<u>Ʒ þin heapod tƷeðeð.</u>		and thy head shall tread
	<u>Ʒáh mid fótum Ʒinum.</u>		<i>thy</i> foe with his feet :
	<u>ðu scealt ƷeƷƷna.*</u>		thou shalt ^{ie in wait for her heels} enares
	<u>Ʒetan tohtan.</u>		^{in my aspect} set to her offspring, <i>afford</i>
	<u>nippe tuddon.</u>		to the new progeny
915	<u>brð zemaene incrum on Ʒex nrð.</u>		fatal hate shall be common to yo
	<u>á þenden tƷandeð.</u>	21	ever while <u>standeth</u>
	<u>Ʒonuld under Ʒolcnum.</u>		<u>the world under the skies.</u> [es
	<u>nu þu þart Ʒ canrt.</u>		Now thou understandest and know
	<u>lād leod-Ʒeaða.</u>		fell destroyer of nations,
	<u>hu þu lifian scealt :</u>		how thou shalt live.'

XVI.

XVI.

22, 20	Ða to euan Ʒob.		Then to Eve God
	<u>ƷƷurƷga ƷƷnæc.</u>		angrily spake :—
	<u>þend þe Ʒnom Ʒynne.</u>		'Depart from joy ;
	<u>þu scealt ƷæƷned-men.</u>		thou shalt to man
920	<u>ƷeƷan on tƷeƷealbe.</u>	30	be in subjection ;
	<u>mid ƷeƷer eƷƷan.</u>		with fear of <i>thy</i> husband,
921	<u>heapde zeneapƷað.</u>		hard afflicted,

* The translation of this and the two following lines is nearly the same as given by Lye ; but I have great doubts as to its correctness.

ld 15;
Th 57.36;
Gen 9.39.

heán þuopian.	[43]	depressed, shalt expiate
þínna bæda ðeþuþ.		the error of thy deeds,—
deáðer bíðan.		death await;
7 þuþh þóp 7 hear-		and, amid wail and moan,
on þuþuþ cennan.	5	into <u>the world bring forth,</u>
þuþh þáþ micel.		through much pain,
þunu 7 ðohtor.		sons and daughters.'
abeáð þeac adame.		Announced to Adam eke
éce ðrihten.		the Lord eternal,
lífer leoht-þnuma.	10	author of life's light,
láð æþende.		the dire intelligence,—
þu þealt oðerne.		'Thou shalt another
eðellrecean.		country <u>seek,</u>
þýnleaffnan þic.	15	<u>a more joyless dwelling place,</u>
7 on þræc hþeorþan.		and into exile go,
nacod nieð-þæbla.		naked and poor,
neorþna þanþer.		of Paradise's
ðuþeðum beðæleb.		joys deprived :
þe n 7 þeðal þuþ.		to thee <u>a parting is decreed</u>
lícer 7 raple.	20	of soul and body,
hþæt þu láðlice.		because thou wickedly
þrohte onþealbert.	- 22	hast perpetrated crime ;
þorþon þu þinnan þealt.	- 23	therefore <u>thou shalt labour,</u>
7 on eorðan þe.		<u>and on earth to thee.</u>
þíneþandþíne.	25	thy sustenance
þelþa þeþæcan.		<u>thyself earn, get</u>
þeþan þratiþ hleor.	27	bear <u>a sweaty countenance,</u>
þínne hláþetan.	28	<u>eat thy bread,</u>
þenþen þu her leorart.	29	while thou here livest,
oð þ þe to heortan.	30	until to thee at heart
hearþeþþípeð.		hard gripeth
þáðl unliðe.	32	fell disease,
þe þu on æþle æþ.		which thou in <i>that</i> apple erst
þelþa þorþuþe.		thyself didst gorge,—
þorþon þu þelþan þealt.	[45]	therefore thou shalt die.'
hþæt þe nú þeþýnað.		Thus we now hear

39/30

940 hƿær úr hearm-ƿarar.
 ƿræðe onƿócan.
 ƿ ƿoruld-ýrmdo.
 hie þa ƿuldrer ƿearð.
 ƿæbum ƿýrbe.
 ƿcýppend uƿren.
 het heora ƿceomeþeccan.
 ƿneáƿrum-hƿægle.
 het hie ƿrom-hƿeoran.
 neorxna ƿauze.
 on nearone líf.

945 hum on larce beleác.
 líðra ƿ ƿýnna.
hihtfulne hám.
 haliz engel.
 be ƿnean háere.

23, 10

ƿýnene ƿreorbe.
 ne mæz ƿær uƿitfull.
 æniz ƿerepan.
 ƿom-ƿcýlðiz mon.
 ác ƿe ƿearð hafað.

950 mihc ƿ ƿrenƿdo.
 ƿe þ mære líf.
 ðugeðum ðeore.
 ðrihtne healbeð.
no hƿæðne ælmihtiz.
ealna ƿolbe.
adam ƿ euan.
anna ƿorteon.
 ƿæðer æt ƿrýmðe.
 þeah þe he him ƿromƿice.

955 ac he him to ƿnoſne lét.
 hƿæðene ƿonðperan.
 956 23, 10 hýnƿeðne hƿof.
 hálzum tunzlum.

[45] whence our writ of evil
 sprang in wrath,
 and worldly misery.
 Them then *the* Guardian of
 with weeds provided, [glor]
 our Preserver ;
 bade them their nakedness conceal
 the Lord, with the first garment
 bade them depart from
 Paradise,
 into a narrower life.
 Behind them closed
 of comforts and delights
 the joyous home
 a holy angel,
 at his Lord's behest,
 with fiery sword.

Thither may not guileful
 any journey,
 crime-guilty man ;
 for the warden hath
 might and strength,
 who that exalted life,
 dear to the good,
 for the Lord guardeth.
 Yet the Almighty
 would not of all
 (Adam and Eve)
 their means deprive,
 the Father, from the beginning,
 though he had withdrawn from
 them ;

but to them, for solace, he let
 33 to continue forth
 34 the roof adorned
 with holy stars,

he yet allowed
 cathed roof of
 adorned with
 stars, to continue
 [continues] exist house

in H.L.
Th 59, 36;
Gen 9, 74.

ƿ him ƿrumb-pelan.
ƿunne ƿealbe.
het þam ƿrinhƿum.
ƿæf ƿ eorðan.
cubbon-teonþra.
teohha ƿehƿilcne.
to ƿoruld-nýctte.
ƿæfmaf ƿeðan.
ƿeƿæton þa æfter ƿýnne.
ƿorƿulne land.
eand ƿlédyl.
unƿreðƿƿan.
ƿnemena ƿehƿilcne.
þonne ƿe ƿnum-ƿeól ƿæf.
þe hie æfter ðæde.
of-adriþen ƿurðon.
onƿunnon hie þa.
be ƿoðer hæfe.
beapn æfƿenan.
ƿpa him metoð bebeað.
adamer ƿ euan.
æforan ƿæron.
ƿneolcu ƿeá.
ƿnum-beapn cenneð.
can ƿ abel.
uƿ cýðað þec.
hu þa ðæb-ƿnuman.
ðugeþa ƿrnyndon.
pelan ƿ ƿirte.
ƿill-ƿebroðor.
oðer hý to eorðan.
elnef tilode.
ƿe ƿæf æfnonen.
oðer æhte heold.
æþer onfultum.
oð þ forð ƿepát.

[46] and them earth's riches
amply gave ;
bade the pairs
of sea and earth,
producing offspring,
every progeny,
for wordly use,
fruits to bring forth.
They then after their sin inhabited
a land more sorrowful,
a dwelling and a country
more barren
of every good,
than was the first settlement,
which they, after their deed,
were driven from.
Began they then,
at God's behest,
to beget children,
as them the Lord commanded.
Adam and Eve's
offspring were
two comely sons,
first-born children,
Cain and Abel.
Books inform us
how these first labourers
acquired goods,
wealth and food,
the brothers german.
[47] One to the earth
his strength applied,
he who was firstborn ;
the other cattle kept,
in aid of his father,—
until passed on

975 ðæg-riμες poru.
hie þa bruhne lac.

[4]

many days.

23.25 bezen bnohton.
brego enza bereah.
on abeler tealb.

Then to the Lord an offering
both brought :

24.1. eazum rinum.
cýning teallrihta.
cainer ne polbe.

The Lord of angels looked
on Abel's gift offering
with his eyes ;
the King of all creatures
would not Cain's

tiber rcearian. - - - 9

offering behold. regard

þ^a pær toru perre,

10 Then to the man was anger

heriz æt heortan,

heavy at heart;

hýze pælm or teah.^b - - - 12

12 ⁱⁿ ^{the} ^{breast} ^{of} ^{the} ^{chief}
rang him of thought bereft ;
into the feeling

beornis on bneortum.

in the breast of the chief

† blacend ðe nið.

14 ^{swearing} ^{hate,} ^{pale} ^{envy}
swearing hate, pale envy

ýrre for æftum.

16 ire for envy.

he þa úrnæðen.

He then a dire deed

folnum zerfemeðe.

with his hands executed ;

reo-mæg or flöh. - - - 18

18 his kinsman slew,

† bnoðor rinne.

his brother,

7 hý blóð ageát.

20 and shed his blood,—

985 cant abeler.

Cain Abel's.

24.5 † creakm bneorne rpealh. - - - 22

22 With slaughter-gore swelled

þeý^c middan zeapð.

this mid earth,

monner rpare.

with man's blood.

æfter pæl rpenze. - - - 25

25 After the murder-stroke

pea pær tanæned.

26 woe was raised up ;

trezena tudðon.

a progeny of miseries

of þam trize riððan.

from this branch since

lubon laðpenðe.

destructive sprang

lenz rpa rriðor.

30 on every side,

990 neðe pær rme.

dire in their fruit.

*hyge-walmas
ad. n. Gm
agil ad. n. chd
of mind*

*in the breast of mind
rang him of thought bereft ;
into the feeling
in the breast of the chief
swearing hate, pale envy*

a The MS. has þ; but I suspect þa to be the true reading.

b The MS. and Junius have hýze pælmor teah ; which seeming to me void of signification, I have adopted the emendation suggested by Manning. Vide Supp ad Lye, voce hýze.

c MS. þær.

*darkening [loud, pale] envy then agitation of mind
to the breast [feeling] of the man [Cain]*

Cd 48;
Th 61, 34;
Gen 1007.

CÆDMON'S PARAPHRASE.

<p><u>hæhton</u> <u>riðe.</u> <u>geonð</u> <u>per-þeoda.</u> <u>þnohter</u> <u>telzan.</u> <u>þnunon</u> <u>hearpm-tánar.</u> <u>hearþe</u> <u>ʒ ráne.</u> <u>þnihta</u> <u>þearnum.</u> — — — — — 6 <u>þoð</u> <u>zieta</u> <u>þpa.</u> [48] <u>of</u> <u>ðam</u> <u>þbráð</u> <u>þblado.</u> — — — — — 8 <u>þealpa</u> <u>ʒehþilcer.</u> <u>þþýtan</u> <u>onʒunnon.</u> 10 <u>we</u> <u>þ</u> <u>þpell</u> <u>mazon.</u> <u>wæl</u> <u>ʒnumme</u> <u>þýnð.</u> — — — — — 12 <u>wópe</u> <u>þþíðan.</u> <u>wale</u> <u>holuʒe.</u> <u>ic</u> <u>ur</u> <u>hearþe</u> <u>ʒceod.</u> <u>þneolecu</u> <u>þæmne.</u> <u>þunh</u> <u>þorþman</u> <u>ʒýlt.</u> <u>þe</u> <u>þið</u> <u>metoð</u> <u>æþne.</u> <u>men</u> <u>ʒeþnemeðen.</u> <u>eoþð</u> <u>buende.</u> 20 <u>þiððan</u> <u>adam</u> <u>þearþð.</u> <u>of</u> <u>ʒoðer</u> <u>múðe.</u> <u>ʒærte</u> <u>þeacen:</u></p>	<p>[48] Reached far throughout mankind the shoots of wickedness ; the sprouts of evil touched, hard and sore, the children of men ; so do they yet ; from that broad branch ^{fruits} <u>fruits</u> <u>leaves</u> of every woe they began to spring. We that story may, the slaughter-grim event, with wail lament, not without cause ; for us hard o'erwhelmed the comely woman, through the first crime that ever 'gainst the Lord men committed, earth-dwellers, since Adam was, from the mouth of God, with spirit endued.</p>
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XVII.

XVII.

<p><u>ða</u> <u>þóþe</u> <u>þþæʒn.</u> <u>þulþner</u> <u>alþor.</u> <u>can</u> <u>hþær</u> <u>abel.</u> <u>eoþðan</u> <u>þæne.</u> <u>him</u> <u>ða</u> <u>re</u> <u>cýrtleara.</u> — — — — — 28 <u>þealmer</u> <u>þýnhta.</u> <u>æþne</u> <u>æþter</u> <u>þon.</u> 30 <u>and</u> <u>þþarode.</u> <u>ne</u> <u>can</u> <u>ic</u> <u>abeles.</u> <u>on</u> <u>neþróne.</u> — — — — — 33 <u>þleo</u> <u>mæʒer</u> <u>þið.</u></p>	<p>Then with word questioned the Chief of glory Cain, where Abel were on earth ? Him then the outcast worker of murder forthwith after answered :— ' I know not Abel's coming nor going, my kinsman's ways,</p>
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	ne ic hýrbe pær.	[40]	nor was I keeper
1008	briðer miner.		of my brother.
	him þa brego engla.		To him then <i>the</i> Lord of angels
	zob- <u>gpebiꝥ</u> zart.		<i>the</i> Spirit rich in good,
	† zeán-þingabe.		replied :—
1010	hpæc befealdert þu.		‘ Why didst thou fell,
	folnum þinum.		with thy hostile
	ppaðum on pæl-hebb.		hands, to <i>the</i> bed of slaughter,
	pærpærtne rinc.		<i>the</i> upright man,
	briðor þinne.	10	thy brother,
	ƒ hīꝥ blōð to me.		and his blood to <i>me</i>
	cleopað ƒ cizeð.		callest and criest ?
	þu pær cpealmer pcealt.		Thou for this murder shalt
	pice pinnan.	14	^{suffer} gain punishment,
	ƒ on pæc hpeorran.		and into exile wander;
1015	apýngeb to píban albne.	16	accursed to age remote.
24, 20	ne feleð þe pærtmar eorðe.		Earth shall not give thee fruit
	plitge to populb-nytte.		fair, for worldly use, [drum
	ac heo pæl-bneone ƒ pcealh.	19	for she <i>the</i> slaughter-gore has
	halge of handum þinum.	20	<i>the</i> holy, from thy hands ; [catt
	forþon heo þe hroðnaforhð.		therefore she shall deny thee
	zlaemef ƒ zene folbe.	22	<i>her</i> fruit, <i>the</i> green earth.
	þu pcealt zeomor hpeorran.		Sad shalt thou depart,
	áplear of earbe þinum.		unhonoured from thy dwelling
	gpa þu abele purbe.		as thou hast been to Abel
1020	to ƒ eorh-banan.		for a life-destroyer,
	forþon þu ƒ lema pcealt.		therefore thou a fugitive shalt
	píð-lart lpprecan.	28	into far exile go,
	píne-mazum láð.		hateful to <i>thy</i> kindred.’
	him þa cain andparrabe.	30	Him then Cain answered :—
24, 25	ne þearf ic áenigne áne.		‘ I ^{need} may not any honour
	ƒ pēnan on populb-píce.		^{for} hope in <i>the</i> world’s kingdom,
2.5.1.	ac ic forþorht hæbbe.		for I have forfeited,
1025	heorona heah-cýning.	31	high King of heaven,

① I am compelled to give Lye's interpretation of *zlaemef*, though by no means confident as to its correctness.

Ad 50:
Th 63,36i
Gen 1043.

CÆDMON'S PARAPHRASE.

þine.	[40]	thy favour,
þæt ic lætas geal.	[49]	love, and good-will;
on þinum.	///	therefore shall I my footsteps,
lecgan.	///	with affliction in <u>my</u> thoughts,
me gemitte.	7	set far off;
gecylðigne.	7	when shall meet me,
þe peop oððe neah.	7	crime-guilty,
gefe gemonize.	7	he who, far or near, me [mind,
geþon-cpealmer.	10	of <u>my</u> murderous hatred shall <u>re-</u>
þæt blōð azeat.	10	of <u>my</u> fratricide.
þeop on eorðan.	12	I shed his blood,
þæt bæge þurum.	13	<u>his</u> gore on earth.
þæt me fram duzude.	14	Thou on this day
þæt fram þrom.	14	adjudgest me from good,
þæt minum.	14	and drivest from
þæt alþon-banan.	14	my habitation.
þæt þeð þraðna þum.	14	To me for life-destroyer
þæt geþ geal.	14	shall be some enemy.
þæt of geþhðe.	20	I accursed must,
þæt þeopþan.	[50]	Lord! from sight
þæt þæt þæt oncræð.	[50]	of thee depart.'
þæt þæt þæt ondræban.	[50]	Him then himself addressed
þæt þæt þæt ondræban.	[50]	the Lord of triumphs:—
þæt þæt þæt ondræban.	[50]	'Thou needest not dread
þæt þæt þæt ondræban.	[50]	<u>the</u> pain of death,
þæt þæt þæt ondræban.	[50]	<u>the</u> mortal pang as yet;
þæt þæt þæt ondræban.	[50]	though thou shalt from
þæt þæt þæt ondræban.	[50]	<u>thy</u> kindred far,
þæt þæt þæt ondræban.	[50]	^{outlawed} <u>a</u> foe, depart.
þæt þæt þæt ondræban.	30	If any man
þæt þæt þæt ondræban.	30	with his hands
þæt þæt þæt ondræban.	30	<u>thee</u> of life bereave,
þæt þæt þæt ondræban.	33	<u>on</u> him shall come,
þæt þæt þæt ondræban.	33	for that sin,
þæt þæt þæt ondræban.	33	sevenfold <u>vengeance</u> ,
þæt þæt þæt ondræban.	33	punishment according to his deed.'

(50)

	hine <u>ƿalbenð</u> ón.		On him <i>the</i> Powerful,
1044	<u>ƿinƿært</u> <u>metoð</u> .		<i>the</i> glorious Creator,
	tácen <u>rette</u> .		set <i>a</i> token,
1045	<u>ƿreoðo</u> - <u>beacen</u> <u>ƿnea</u> .		the Lord, <i>a</i> sign of <u>peace</u> ,
	þý lær hine <u>ƿeonða</u> <u>hƿlc</u> .		lest him some enemy
	<u>mið</u> <u>zud</u> - <u>þræce</u> .		with hostile <u>force</u>
	<u>znetan</u> <u>ðorste</u> .		durst greet,
	† <u>ƿeorpan</u> <u>oððe</u> <u>nean</u> .		from far or near.
	heht þa † <u>ƿnom</u> - <u>hƿeorpan</u> .		<i>He</i> bade then depart from
	† <u>meðer</u> † <u>mazum</u> .	10	mother and brethren,
	<u>mán</u> - <u>ƿcylbizne</u> .	- 11	<i>the</i> crime-guilty,
	† <u>ƿcnôle</u> <u>rinum</u> .		from his kindred.
	him þa <u>can</u> <u>zepát</u> .		Cain then went
1050	<u>zonzan</u> <u>zeomon</u> - <u>móð</u> .		journeying, sad of mind,
	<u>zobe</u> of <u>zezyhðe</u> .		from sight of God,
25, 15	<u>ƿineleaz</u> <u>ƿrecca</u> .	- 16	<i>a</i> friendless exile,
	‡ him þa <u>ƿic</u> - <u>zeceaz</u> .		and chose him then <i>a</i> dwell
	<u>eazt</u> - <u>landum</u> .		in <i>the</i> east lands,
	on <u>teðel</u> - <u>rope</u> .	19	<u>in</u> <u>a</u> <u>country</u>
	† <u>ƿæðer</u> - <u>zeardum</u> <u>ƿeor</u> .	20	far from <i>his</i> paternal courts,
	þær him † <u>ƿreolecu</u> <u>mæz</u> .		where to him ^{comely} <u>a</u> <u>maiden</u> <u>fair</u> ,
	<u>iber</u> æfter <u>æðelum</u> .		<i>a</i> female, according to nature
	<u>eazornan</u> † <u>zebbe</u> .		brought forth offspring.
1055	† <u>ƿe</u> - <u>ænerca</u> <u>ƿær</u> .		The first was
	<u>énoƿ</u> <u>haten</u> .		Enoch called,
	† <u>ƿnum</u> - <u>bearn</u> † <u>caener</u> .		Cain's firstborn.
	<u>ƿiððan</u> <u>on</u> <u>zon</u> .		Afterwards <i>he</i> began
	<u>mið</u> þam † <u>ƿneo</u> - <u>mazum</u> .		with his kinsmen
	<u>ceartne</u> <u>timbran</u> .		to build <i>a</i> city,
	þ ƿær under <u>ƿolcnum</u> .	30	which was, under <i>the</i> skies
	<u>ƿeall</u> - <u>ƿærtenna</u> .		of rampart-holds
1059	† <u>ænezt</u> <u>ealra</u> <u>þara</u> .		first of all those

* Between this and the following line there is no alliteration. The perhaps wrote *yunu caener*, which may have been inadvertently altered present reading; though the law of alliteration seems sometimes less the case of a proper name.

Ed 52;
Th 65, 36;
Gen 1077.

5, 25.

CÆDMON'S PARAPHRASE.

65

(50)

þe æðelinzaꝛ.
 560 ƿreond-bérenbe.
 7, 20 ƿettan héton.
 þanon hīꝛ eaƿonan.
 æneꝛt ƿócan.
 beaꝛn ƿnom bꝛýðe.
 on þam buꝛh-ſteðe.
 ƿe ylðeꝛta ƿæꝛ.
 iaꝛeð haꝛen.
 ƿunu enoꝛeꝛ.
 ƿiððan ƿócan.
 165 þa ƿæꝛ cýnneꝛ.
 †cneop-ſiꝛmſiꝛton.
 †mæꝛ-buꝛh caimeꝛ.
 malalehel ƿæꝛ.
 æꝛteꝛ iaꝛeðe.
 ýꝛꝛeꝛ hýꝛðe.
 ƿæðeꝛ on laꝛte.
 oð þ he ƿonð ƿeꝛát.
 ƿiððan maꝛhuꝛal.
 maꝛum bæðe.
 170 beaꝛn æꝛteꝛ beaꝛne.
 25. bꝛiððꝛum ƿiꝛnum.
 æðelinzaꝛ ƿeꝛtꝛeón.
 oð þ alðop-ƿeðál.
 26. ƿiðð ƿýꝛn-ðazum.
 ƿneꝛmman ƿceolbe.
 liꝛ op lætan.
 lameh onƿenz.
 æꝛteꝛ ƿæðeꝛ ðæꝛe.
 †leꝛ-ƿeꝛtealbuꝛ.
 †boꝛl-ƿeꝛtꝛeoneꝛ.
 huꝛn bꝛýða tꝛa.
 iðeꝛa on eðle.
 eaꝛonan ƿeðdon.
 áða 7 ƿella.

that men,
sword-bearing
 bade be established.
 Thence to his son
 first were born
 children from *his* wife
 [52] in that city.
 The eldest was
 called Irad,
 10 Enoch's son.
 Afterwards were born
 they who of that race
 13 the ^{irad's} family increased,
 14 the kindred of Cain.
 Mahalaleel was,
 after Irad,
 guardian of *the* heritage,
 after *his* father,
 until he departed hence.
 20 Afterwards Mathuselah
 to *his* brethren distributed,
 child by child,
 to his brothers,
 the chieftains' treasure,
 till a divorce from life
 the wise through length of days
 must execute,
 being resign.
 Lamech succeeded,
 30 after *his* father's days,
 to the dwelling places
 and household goods :
 to him two consorts, *and wives*
 women in *the* land,
 brought forth offspring,
 Adah and Zillah ;

F

(52)

1078 þara ánum pæf.
 iabal nóma.
 7e þurh 7leapne 7epanc.
 hēn-búenþra.
 heappan æneft.
 1080 handum fínum.
 hlýn afehte.
 77un7igenbe 77e7.
 26, 5. 7unu lamehef.

to one of whom was
 the name of Jubal,
 who, through skilful thought,
 of dwellers here,
 first of the harp,
 with his hands,
 the sound awoke,
 melodious strains,
 the son of Lamech.

XVIII. . . .

XVIII.

Spýlce on ðæne mæ7ðe.
 maza pæf haten.
 on þa ilcan tíð.
 7ubál Cáin.
 7e þurh 7nýt7o 77eð.
 7míð 7næ7ce7a pæf.
 1085 7 þurh móðe7 7emýnð.
 monna æneft.
 7unu lamehef.
 7ulh-7e7eone7.
 † 77uma pæf 7ore7 7olban.
 7iððan 7olca beann.
 † ænef^a cuðon.
 7 77e7ne7.
 † þun7-77ette7de.
 þ7ucan 7íbe.
 1090 þa hí7 7í7um 77æm.
 7ó77um 7æ7de.
 lameh 7eolfa.
 26, 10 leofum 7e7e77um.
 aðan 7 7ellan.
 uná77lic 77e7.
 1093 ic on 7moneðon of77óh.
 mínra 7una^b sumne

10 Thus in that tribe
 was a son called,
 at the same time,
 Tubal Cain,
 who, by dint of skill,
 was a smith-craftsman,
 and, by thought of mind,
 the first of men,
 (Lamech's son)
 of plough-work
 20 was inventor upon earth.
 Since which time the sons of men
 brass have known,
 and iron,
 (the dwellers in cities)
 widely to use.
 Then to his two wives
 told in words
 Lamech himself,
 to his dear consorts,
 30 Adah and Zillah,
 a wicked tale:—
 'I have in murder slain
 of my sons

^a MS. and Junius æneft.^b MS. and Junius yune.

ld 35;
Th 67, 33;
Gen 1110.

CÆDMON'S PARAPHRASE.

(52)

ýlbe-māza.
onba|zepambe.
n caher*.
pealme míne.
ýlbe mid fólum.
æber enorer.
nd-banan abeler.
orðan fealbe.
æl-bneor perep.
át|zeapre.
þam lic-hryne.
n laft cýmeð.
ðð-cýnuzer.
eoroſfealb pꝛacu.
uel æfter máne.
áin feal gꝛiðor.
að gꝛumme gꝛýne.
olben pꝛorðan.
ýll 7 feorh-cpealm.
onne icforð feio^b.
a pearð adame.
a abeler ýlþ.
goða on eðle.
ber feðeb.
ðpært funu.
am pæf geth nóma.
pæf feaðiz.
þur ýlþnum ðáh.
neolic to fꝛofre.
eðer 7 meðer.
pamef 7 euan.
er abeler fealþ.
n populþ-riþe.

*the beloved kinsman,
my hands polluted
in Cain's
murder,
with my hands felled
Enoch's father,
Abel's murderer,
have given to earth
the life-blood of that man.*
10 Well I know
that on that homicide,
shall after come
the King of truth's
sevenfold vengeance,
[55] *great, proportioned to the crime:*
but mine shall rather
with grim horror
be requited,
my fall and murder,
20 when I depart hence.
Then to Adam was,
in compensation for Abel,
a son in the land,
another born,
an upright son,
whose name was Seth,
who was happy,
and to his parents throve,
goodly, for a comfort,
30 to father and mother :
to Adam and Eve
he was Abel's substitute,
in the world's kingdom.

12
13

* Both here and at p. 75, l. 32, caher appears to be a trisyllable.
^b I do not recollect having met with the word feio elsewhere ; its signification seems manifest from the context.

(55)

- þa þórn acwæð.
 1111 onð[†]mon-cýnner. - - 2 the patriarch of mankind:—
 me éce fealbe. ' Me hath *the* Eternal given
 26, 20. runu feþra. a son, himself,
 rigoþa waldend. the Lord of triumphs,
 lífeþ alþor. the Prince of life,
 on leofeþ ƿæel. in place of *the* beloved,
 þæþ þe cam of ƿloh. of him whom Cain slew,
 7 me[†]ceap-ƿorþe. 1 ✓ and anxious sorrow,
 1115 mid þýr maðo-[†]timbre. 10 with this kin-substance,
 of móþe áfceaþ. hath driven from *my* mind,
 þeoden uſſer. our Lord;
 him þæþ þanc ƿie:. therefore to him be thanks.
 adam hæþbe. Adam had,
 þa he eft ongan. when he again began,
 him to febu[†]lfe-[†]ƿæfe. 16 as a staff to his race,
 oðneþ ƿrienan. to beget another
 beapneþ beþbrýþe. child by *his* wife,
 beorn ellenroþ. the chief renowned—
 1120 xxx. 7 c. 20 a hundred and thirty,
 þýrreþ lífeþ. of this life,
 ƿintea on ƿoruldbe. winters in *the* world.
 uſ ƿerpu[†] ƿecgað. *The* Scriptures tell us,
 þ he eah[†]ta hund. that here eight hundred
 26, 25. ƿeete ƿiððan. - - 25 *he* afterwards increased,
maððum 7 maðzum. - 26 with daughters and with sons,
maðþun 7 ƿine. his family.
 27.1. adam on eorðan. Adam on earth
 ealra hæþbe. had in all
 1125 nýgen hund ƿintea. 30 nine hundred winters,
 7 xxx þac. and thirty eke,
 þa he þaþ ƿoruld. when he this world,
 þun[†]hart-geþal. through divorce from life,
 †of ƿýran ƿceolbe. must resign.
 1128 him on lar[†]te ƿeth. [56] After him Seth
 leof peapþode. *the* beloved was guardian ;

u 57
Th 69, 35;
Gen 114b.

eafoa æfter ylðnum. [56]
eþel-rcōl heolb.
þæt þæt be gear.
wintra hæfde.
þæt 7 hund teontig.
þa heo furðum ongan.
hif mæg-burze.
menfzeicean.
sunum 7 dohtum.
recher eafoa.
re ylberca pær.
énoꝝ haten.
feñembe god.
mōða bearna.
éneꝝ fealna.
riððan adam ftrōp.
on zneñezmaer.
zārcēzepeorðab.
reth pær fzerælig.
riððan rtrpnde.
reoron rintep hēr.
runa 7 dohtna.
onð eahca hund.
ealna hæfde.
xii. 7 nigon hund.
þa seo tid zepearð.
þa he ffrūð-zebál.
fremman fceolde.
him æfter heolb.
þa he of porulde zepát.
énoꝝ ffræ.
riððan feorðe ffealh.
fæb-benender.
recher lice.
he pær leof zode.

the son after his parents
ruled the patril seat, *paternal*
and obtained a wife:
winters he had
a hundred and five,
when she also began
his kindred,
his people, to increase
with sons and daughters.
10 *Seth's son*
the eldest was
called Enos,
13 *who called on God,*
of the children of men,
first of all,
after Adam stept
on the green grass,
- 18. *with spirit dignified.*
Seth was happy—
20 *he afterwards begat,*
seven winters here,
sons and daughters,
and eight hundred:
he had in all
twelve and nine hundred,
when the time came
that he a divorce from life
must execute.
[57] *After him ruled— [parted—*
30 *when he (Seth) had from life de-*
Enos the heritage,
after earth had swallowed
the seed-bearing
Seth's body:
he was dear to God,

12
15

* The same as, or perhaps an error for, feorh-zebál.

1147 7 lífde hēr.
 ƿintŕa hund niƿontig.
 sēŕ he be ƿife hēr.
 þurh[†]gebedŕipe.
 bearn aŕtŕýnde.
 him þa cenned ƿearð.
 cainan[†]sēŕeŕt.

1150 eaŕoŕa on eðle.
 ŕiððan eahta hund.
 7[†]fiŕtýno.
 on[†]ŕŕiððo ðŕuhtneŕ.
 7leap-ŕeŕhð hæleð.
 zeozode ŕtŕýnde.
 ŕuna 7 ðohtŕa.
 7ŕealt þa he hæfde.

27.15 ƿiðð ŕýŕn ƿite^a.
 v. 7 niƿon hund.

1155 þæŕe[†]lcneonŕre.
 ƿæŕ cainan ŕiððan.
 æŕteŕ énoŕe.
 7albon-ðéma.
 ƿearð 7 ƿiŕa.
 ƿintŕa hæfde.
 7eŕne hund zeoŕontig.
 sēŕ him ŕunu ƿóce.
 þa ƿearð on eple.
 eaŕonáŕeðeb.

1160 maŕo caineŕ^b.
 malalahél ƿæŕ hateŕ.
 ŕiððan eahta hund.
 æðelunga ŕím.
 7 zeoŕentigum eac.
 zeonum[†]zeicte.

1163 enoŕeŕ ŕunu.
 ealŕa niƿon hund.

[57] and lived here
 ninety winters,
 ere he by *his* wife here,
 through marriage,
 begat children :
 then to him was born
 Cainan first,
his heir in *the* land ;
 after that, *for* eight hundred
 10 and fifteen *years*,
 in *the* Lord's peace,
the sagacious chieftain
 begat a youthful offspring,
 sons and daughters ;
 and died when he was
 (with length of years decayed)
 five and nine hundred.

Of that race
 was Cainan then,

20 after Enos,
 chief judge,
 guardian and director :
 he had winters
 just seventy,
 ere to him a son was born.

[58] Then in *the* country was
 an heir brought forth,
 the son of Cainan,
 he was called Mahalaleel :
 30 then *for* eight hundred years,
 the number of men
 and forty eke,
 he with lives increased.
 Enos' son
 in all nine hundred

^a Thus the MS. and Junius ; ƿintŕum seems the correct reading. ^b So in MS

ld 39;
Th 71, 32;
Gen 1179.

CÆDMON'S PARAPHRASE.

ƿintra hæfde. [58]
þa he ƿoruld ofgear.
7 tyneseac.
þa his tīb-dæge^a.
under ƿodepa rúm.
rúm ƿær gefylled:

winters had,
when he *the* world resigned,
and ten besides;
when ~~of his time's days~~, *to his time's day*
under heaven's space,
the number was fulfilled.

XIX.

XIX.

Ðim on larfe heold.
land 7 ƿrfe.
malalehél.
riððan mirra^b ƿorpn.
reſtrum-gápa.
fif 7 ſixtig.
ƿintra hæfde.
þa he be ƿife onzann.
bearna rtrýnan.
humbrýð ſunu.
meople to monnum brohte.
reſmaza ƿær.
on his mæzde.
mineſzeffnæze.
zuma on zeozode.
iáreb haten.
lifbe riððan.
7 lifra breac.
malalehél lange.
mon-bræama hép. 26 [59]
ƿoruld-zeſtreona.
ƿintra hæfde.
fif 7 hund nizontig.
þa he forð zepát.
7 eahta hund.
eaſoran læfde.

After him ruled
the land and heritage
Mahalaleel,
for many years after.
The patriarch
five and sixty
winters had,
when he by *his* wife began
to beget children.
To him *a* son *his* bride,
the damsel, brought among men;
the youth was,
in his tribe,
as I have heard tell,
the man in youth,
Jared called.
Lived afterwards
and enjoyed favour
Mahalaleel long,
human joys here,
worldly treasures.
Winters *he* had
five and ninety,
whence he departed forth
and eight hundred:
his son *he* left,

^a Apparently an error for tīb-daga.
^b Isl. missiri, strictly a space of six months.

12
15

1180 land 7 leod-pearð.
 longe riððan.
 gearēð gumum.
 gold bihtade.
 re[te]o[pl] pær[æ]ðele.
 æ[r]ær hæleð.
 7 re[te]rum-zár.
 hi[r] fneo-márum leof.
 fíf 7 hund teontiz.
 on fýore lífde.
 rint[er]a gebiden[er].
 on woruld-riçe.
 7 iýxtiz eác.
 þa geo jæl zepearð.
 þ hi[r] fíf runu.
 on woruld brohte.
 ge eafora pær.
 énoc haten.

fneolic fnum-bearn.
 fæder hér þa zýt.
 1190 hi[r] cýnnes forð.
 fneo-rím fcte.
 rint[er]a^a eahta hund.
 ealra hæfde.
 v. 7 iýxtiz.
 þa he forð zepát.
 7 niȝon hund eac.
 niht-zepíme[r].

fime frod rint[er].
 þa he þar woruld for gear.

1195 28, 10 Tond gearēð þa.
 zleapum læfde.
 land 7 leod-pearð.
 leofum rince.

1197 enoch riððan.

[59]

the land and people's guardian.

Long after
 Jared to *the* people
 dispensed gold :

the ~~son~~ was noble,
 a righteous man,

and the patriarch was
 to his kindred dear :

a hundred and five

10 he passed in life,

years sustained

in *the* world's kingdom,

and sixty eke :

then came the time

that his wife a son

brought into *the* world ;

the heir was

Enoch called,

a comely first-born.

20 *The* father here yet

of his race forth

the progeny increased,

eight hundred winters :

he had in all

five and sixty *years*,

when he departed forth,

and nine hundred eke

of nights computed,

the man stricken in years,

30 when he this world resigned ; ~~ie~~

and Jared then

to a man of prudence left

[60] *the* guardianship of land and peo-

to a beloved chief. [ple.

Enoch then

^a MS. and Junius eafora.

ld 62;
Th 73, 35;
Gen 1215.

† ealþorðom ahof.
† freoðo-ƿreb folcer ƿíra.
naller † ceallan † lea-
ðóm † ƿrihtƿipe^a.
þenben he hýnðe ƿær.
hearod-maga.
þneac † blaeb-ðaga.
bearna ƿrýnðe.
þneo hund ƿintƿa.
him ƿær þeoden hold.
noðena † ƿalðenð.
ƿe ƿunc heonon.
on lichoman.
lyre † frohte.
ðrihtnes ðuƿuðe.
naler ðeaðe ƿrealt.
miðban-ƿearðer.
ƿra her men † ðoð.
ƿeonge † ealde.
þonne him ƿod heora.
æhta † ƿætrite.
eorðan ƿerƿreona.
on ƿenimeð.
† heora alþor ƿomeb.
ac he † eƿic ƿepát.
mið cýning engla.
of þýggum lænan.
life ƿnean. [= ƿrean ƿnean]
on þam † ƿearƿum.
þe hiƿ ƿaƿt on ƿenz.
æƿ hine to monnum.
modor þnohte.
he þam ýlberƿan.
eaƿonan lærþe.
folc ƿrum-bearþne.

[60] raised *his* sovereignty,
his glad ^{prosp'ing} sway, the nation's guide:
he let not sink
his power and domination,
while he was guardian,
chief of kin.
He enjoyed prosperous days,
begat children:
three hundred winters
the Lord was gracious to him,
the Ruler of the skies.
The chief from hence,
in body,
sought happiness,
through the Lord's goodness:
he died not the death
of mid-earth,
as here men do,
young and old,
when from them God their
wealth and substance,
earth's treasures,
taketh away,
and their life also,—
but he quick departed,
with the King of angels,
from these rewards,
in life to his Lord,
in the vestment
which his soul received,
ere him 'mongst men
his mother brought.
He to his eldest
son left
[62] the nation, to his first-born:

^a The line in alliteration with ðóm † ƿrihtƿipe is wanting.

	v. 7 <u>ḡixtiz.</u>	[62]	five and sixty
1216	<u>ḡintṛa hæfde.</u>		winters <i>he</i> had,
	þa he <u>ḡoṛulb ofgeaf.</u>		when he <i>the</i> world resigned,
	ḡfeac <u>iii. hund.</u>		and eke three hundred.
	<u>þraze ḡiððan.</u>		A while after,
	mathural <u>heolb.</u>		Mathuselah ruled
	maza <u>ḡiṛfe.</u>		<i>his</i> fathers' heritage,
	ḡé ón <u>lichaman.</u>		who in body
	lengeṛt <u>þiṛfe.</u>		longest this
1220	<u>ḡoṛulb-þneama þneac.</u>	10	world's delights enjoyed:
	<u>ḡoṛu ḡeṛtṛýnbe.</u>	- 11	several <i>he</i> begat,
	<u>æṛ ḡiḡṛýlt-ðæze.</u>		ere his death-day,
	† <u>ṛuna 7 ðohtṛa.</u>	3	sons and daughters.
	<u>hæfde ṛuðb hæle.</u>		<u>The sage chieftain had,</u>
	þa he <u>ṛnom ṛceolbe.</u>		when he must from
	<u>niþbum hpeoṛṛan.</u>	6	men depart,
	<u>niḡon hund ḡintṛa.</u>		<u>nine hundred winters,</u>
	<u>7 hund ṛeoṛontiz 76.</u>		<u>and seventy also.</u>
	ṛunu æṛteṛ <u>heolb.</u>		His son held after,
1225	lamech <u>leob-gearþ.</u>	20	Lamech, <i>the</i> patrial seat; <i>cf.</i>
28, 25.	lange <u>ḡiððan.</u>		long afterwards
	<u>ḡoṛulb þnyttabe.</u>	- 22	<i>he the</i> world ruled;
	<u>ḡintṛa hæfde.</u>		winters <i>he</i> had
29, 1	<u>ṛpa 7 hund teontiz.</u>		a hundred and two,
	þa <u>ṛeo tíð zepearð.</u>		when the time was
	þ̅ <u>ṛe eoṛl óngán.</u>		that the earl began
	æðele <u>cennan.</u>		to beget noble
	<u>ṛunu 7 ðohtor.</u>		sons and daughters:
	<u>ḡiððan lífde.</u>		he lived afterwards
1230	ṛíṛ 7 hund <u>niḡontiz.</u>	30	five and ninety:
	ṛnea <u>monizeṛ þneac.</u>		the chief enjoyed many
	<u>ḡintṛa unðer polcnum.</u>	- 32	winters under <i>the</i> skies,
	<u>ṛeṛoðer ælðor.</u>		<i>the</i> people's prince:
	v. hund <u>ṛeac heolb.</u>		five hundred eke <i>he</i> ruled
	þ̅ <u>ṛolc teala.</u>		the nation well,
1233	beaṛna <u>ṛeṛýnbe.</u>		children begat,

*Ed 63;
Th 75, 34i
Gen 12.50.*

CÆDMON'S PARAPHRASE.

him þýnar pócán.
 earona 7 iberá.
 he þone ylbercan.
 noæ némbé.
 se nrððum æp.
 land brýttade.
 7rððan lamech zepát.
 hæfde æðelunza.
 7alþor-píra.
 v. hund píntra.
 þa he sunðum onzan.
 bearnua 7rýnan.
 þær þe béc[reðað].
 gem þær háten.
 runu nðer.
 ré ylberca.
 oðer chám.
 þpudá 7afeth.
 þeoba týmbon.
 níme unðer þoberum.
 ním miclade.
 monna mæzðe.
 geond midðan-zeapð.
 unum 7 dohtpum.
 þa ziet þær rether cynn.
 þofer leob-þuman.
 n lupan 7píðe.
 7ihtne 7ðýne.
 7óðm-eaðiz.

[62] to him was offspring born
of sons and daughters :
 the eldest he
 named Noah,
 who whilom amongst men
 ruled the land,
 after Lamech departed.
 [63] Had of men
 the chief ruler
 10 five hundred winters,
 when he also began
 to beget children,
 from what books tell us :
 Shem was called
 Noah's son
 the eldest,
 the second Cham,
 Japhet the third.
 The nations teemed
 20 abundantly under heaven,
 21 the number increased
 of the race of men,
 over mid-earth,
 with sons and daughters.
 As yet was the kin of Seth,
 the beloved chieftain,
 much in esteem,
 dear to the Lord,
 and blessed with sway,

XX.

30 ðð þ bearn zober.
 nýða ongunnon.
 n caner.
 nýne fécán.
 erzum folce.

XX.

30 Until God's children
 began brides
 among Cain's
 kin to seek,
 the folk accursed,

- 1251 Ʒ him þær Ʒif cunon. [63] and there to them chose wives,
þær meoðer éƷ. against the Creator's will,
 monna eaƷoran. the children of men,
 ƷcýlbƷulpa mæƷð. 4 the race of the guilty,
 Ʒcýne Ʒ ƷæƷere. - - 5 beauteous and fair.
 þa neorðabe.
 ƷoðoƷa Ʒalbenð.
ƷƷað mon-cýnne.
 Ʒ þa ƷóƷe cƷæð.
 1255 ne Ʒýndon me on Ʒepðe Ʒneo. ' They have not in life blameless
 Ʒnom-Ʒepitene. 11 departed from me,
 29, 15 cneopurn caner. - - 12 the family of Cain,
 ác me Ʒ cýnn haƷað. - - 13 but me that race hath
 Ʒáne ábolƷen. [64] sore offended :
 nu me Ʒeðer bearn.
 ƷorƷ nƷƷað.
 Ʒ hím tó nƷƷað.
mæƷeð to Ʒemæccum. - - 18 for mates, maidens
mínna Ʒeonda. of my foes,
 1260 þær Ʒífa Ʒlite. 20 where the women's beauty
 2 onƷóð Ʒrome. hath furiously pervaded
 iberá anƷien. (the aspect of the females
 Ʒ Ʒece Ʒeond. and the eternal foe)
 3 Ʒolc-ðƷuht ƷeƷa. the nation of men,
 þa áen on ƷƷuðe ƷeƷon.
 Ʒúððan hund tƷeƷtƷiz. - - 25 After that a hundred and twenty,
 Ʒeteleb níme. by number counted,
 ƷintƷa on ƷoƷulðe. winters in the world,
 ƷƷæce biƷƷoðon. were busied in evil
 1265 ƷæƷe Ʒeoda. 30 the fated people ;—
 hƷonne Ʒneá Ʒolbe. when the Lord would
 29, 20 on ƷæƷ-ƷoƷan. on the perfidious
 Ʒíte Ʒettan. set punishment,
 Ʒ on ðeað Ʒlean. and them slay to death,
 ðæðum ƷcýlbƷize. the guilty by their deeds,
 1268 ƷiƷant-mæcƷaƷ. 36 the giant-progeny,

ld 64;
Th 47, 36;
Gen. 12 86

CÆDMON'S PARAPHRASE.

þe unleófe.
uncle mán-ŕceaðan.
netobe láðe.
þa zeŕeah ŕeŕþa.
ŕoŕa pałbenð.
ŕpæt pæŕ monna.
máneŕ on eorðan.
þ þ he pæron.
þomma ðŕiŕte.
ŕpŕtfulle.
þe þ úncæzene.
þeŕa cneorŕŕum.
ŕepnecan þohte.
þoŕŕupam ŕum-cýnne.
ŕumme 7 ǵáŕe.
neapðum mihtum.
þneap þ hne ǵŕiðe.
þ he ŕolc-mæzþa.
ŕuman aŕeahhte.
æðelinza oŕð.
þa he adam ŕceóp.
cŕæð þ he polbe.
þoŕ þeŕa ǵýnnum.
eall á æðan.
þ on eorðan pæŕ.
þoŕleoŕan lica zeþpŕlc.
þaŕa þe lífeŕ zaŕt.
þeðmum þeahhte.
eall þ ŕneap polbe.
on ðæne cóþeapðan.
cíðeŕacpellan.
þe þa neálæhte.
nŕðða beapnum.
nóe pæŕ ǵóð.
neŕzenðe leof.
ǵŕiðe zeŕæalız.

[64] hateful to God,
the great sinners,
hostile to the Creator ;—
when himself saw,
the Lord of triumphs,
what was men's
wickedness on earth,
and that they were
daring in crimes,
guileful,—
he that foully
on the races of men
resolved to punish,
mankind to overwhelm
grimly and sorely
with his strong powers.
he rued it much
Much it rued him,
that he of nation-tribes
had a beginning raised,
of men an origin,
when Adam he created :
said that he would,
for men's sins,
for ever deluge all
that was on earth,
destroy each body
of those who life's spirit
covered in their breasts ;
all that would the Lord,
in the coming
time, destroy,
which then drew near
to the children of men.
Noah was good,
to the Preserver dear,
greatly blessed,

1287 30,5. runu lāmecher.
~~þōm pært~~ ʒeðeƿe.
 1288 þ þær lædelinger.
Tellen ðohte.
bneort-ʒehygdum.
 1290 forðon him bnezo ƿæzbe.
halʒ æt hleoðne.
helmfallphta.
hpæt he ƿah-ƿerum.
ƿremman polbe.
ʒeƿeah unƿhte.
eorðan fullle.
ʒiðe ƿæl-ponzar.
ʒynnum ʒehlabene.
† ƿiðlum ʒepembe.
 1295 þa ƿalðend ʒƿræc.
neʒzend uʒƿer.
ʒ tó nœ cƿæð.
ic ƿille mið flóðe.
 30,10 folc ʒacpellan.
ʒ cýnna ʒehƿilc.
† cucra ƿuhta.
þana þe lýt ʒ flóð.
læðað ʒ ƿeðað.
ƿeoh ʒ ƿuzlar.
þu ƿcealt ʒuð habban.
 1300 mið runum ƿinum.
ðonne ʒƿeart ƿæter.
ponne ƿæl-ʒreamar.
ƿeƿodum ʒƿelzað.
ʒceaðum ƿcýlðfullum.
on ʒyn ðe ʒeíp ƿýncan.
mepe-húr micel.
on þam þá monezum ʒcealt.
 1304 neƿte ʒepýman.

[64] *the son of Lamech,*
just and meek.
The Lord knew
that the man's
courage was good
in his breast's thoughts,
therefore the Lord to him said,
the Holy, by revelation,
the Protector of all creatures,
 10 *what he upon his enemies*
would execute.
He saw of unrighteousness
earth full;
its wide fertile plains
laden with sins,
defiled with pollutions.
Then the Powerful spake,
our Preserver,
and to Noah said:—
 20 *'I will with flood*
 21 *the folk destroy,*
and every kind
 [65] *of living things,*
of those that air and flood
train and bring forth,
beasts and birds:
thou shalt have peace
 27 *with thy sons,*
 28 *when the swart water,*
 29 *the dark death-streams,*
 30 *swell with the multitudes,*
with the guilty wretches.
Begin thee a ship to make,
a great sea-house,
in which thou shalt to many
leave room for resting-places,

Ed. 66i.
Th 79, 35.
Gen 1321.

juhte recl.
elcum æfter ægenum.
eopðan tubne.
ercype rcylran.
on rciperþboþme.
u þær^a fær zepync.
ftizef pið.
ftizef heah.
neo hund lang.
ln-zemeta.
pið yða zepync.
eref-æfte.
ær reallfærl peran.
ic-hirgenbna.
ynna zehpilcer.
n þ pubu-æften.
ocor zelæbed.
eopðan tubner.
anc reall þy mære.
æbe freme.
ra hne nerzenb heht.
ýrbe þam halgan.
eopon-cýninge.
rgan oþortlice.
þ hof pyncan.
mle mepc-cierte.
mazum jægðe.
þ þær þreallc þing.
eobum topearb.
æbe pite.
ue neþrohton þær.
ereah þa ýmb rintna þon.
ærpæft mecob.
eopon hura mæft.
earno hliþgean.

[65] and fitting seats
for each, after *his own kind*,
of earth's progeny.
Form shelves
in the ship's bosom;
make thou the vessel
fifty wide,
thirty high,
three hundred long,
10 of all-measures; [waves,
and, 'gainst the working of the
seamfast.
There shall be (food) of spring
for the living,
of every kind,
into that wood-fastness
brought, the produce
of earth's progeny: [greater.'
therefore must the ark be the
[66] Noah zealously,
21 as his Preserver bade him,
obeyed the holy
King of heaven;
began forthwith
the house to build,
25 the great sea-chest;
said to his kinsmen,
28 that a dire thing was
about to befall the nations,
30 harsh punishment:—
of this they recked not.
Saw then, after a lapse of winters,
the upright Creator
the greatest of sea-houses
arise complete;

^a I suspect this to be an error of the scribe for þær.

- 1322 finnan 7 utan. [66] within and without,
eonðan lime. with lime of earth^a,
zerært nob rið flóde. strengthened against the flood,
rær noer. the vessel of Noah,
† þy seletan. with the best (lime):
þ 7 rýndruz cýnn. that is a wondrous kind,
1325 rýmle bið þý hearðra. ever it is the harder,
þe hit hneoh pæter. as it the rough water,
30, 20 gpearfe ræ-geamar. the swart sea-streams,
griðor bearað. 10 the harder beat.

XXI.

XXI.

- 31, 1 Ða to nõe cræð. [67] Then to Noah said
nergenb ufter. our Preserver:—
ic þe þær mine. ‘I thee for this,
monna leofost. most beloved of men,
rære zerýlle. my covenant give,
þ þu ræg nimerf. that thou thy way takest,
1330 † georna rær. and the ^{offspring} seed of the living being
þe þu ferian rcealt. which thou shalt bear
geonb ðeop pæter. over the deep water,
ðæg-rímer foru. 20 for a course of days,
on lîber bórme. in thy ship's bosom:
læb gpa ic þe hate. lead, as I command thee,
† unden eaſce bórnb. under the ~~oak~~ boards of the or
eaforan þíne. thy progeny,
frum-gáran þry. 25 the three patriarchs,
7 eoper feoper rífr. and your four wives;
1335 onb þu geofone zenim. 27 and take thou seven,
31, 5 on þ rumb-peced. 28 into that ocean-dwelling,
tubra zehpucer. of every produce,
† zeteleb rímerf. 30 by number told,
þara þe to mete. of those which as food
mannum lîrge. for men live,
1338 † þara oðera. and of the others

^a i. e. bitumen.

Ed 67:
The 81, 34:
Gen 1355

ælcgē trā.	[67]	two of each,
9 ƿilce ðu of eallum.		such as thou of all
eorðan ƿærtmum.		the fruits of earth
0 ƿiſte under ƿæz-bórd.		[boards,
ƿerobum zelæde.		hast known, under the wave-
þam þe mid ſceolon.		lead to the multitudes,
mepe-flóð neran.		to those who shall with thee
† fédtſreolice.		visit the ocean-flood.
† feona ƿóce.		Feed freely
oð ic þære láfe.	10	the living progeny,
1 lazo-ſiða eft.		till to the remnant I
neorðe under noðerum.		the watery ways again,
nyman pille.		by my voice under heaven,
zepit þu nu mid hípum.		will clear.
on þ hór zanzan.		[ors,
zarta ƿerode.		Depart thou now with thy follow- family
ic þe zóðne ƿát.	16	into that house to go,
† ært-hýðine.		with the multitude of thy guests;
þu eart ſneoðo ƿýrðe.		I know thee good,
ána mid eaforum.	20	steadfast in mind, ^{protection}
ic on andphcan.	21	thou art worthy of love,
nu ofen feoron nht.		of honours, with thy offspring.
ſiſan læte.		I on the face*,
ƿæll-ſeƿn ufan.	24	now seven nights hence,
ƿiðne eorðan.		will let descend
feorentiz baða.		a fatal rain from above,
† æhðe ic pille.		of the broad earth;
on ƿeƿar tælan.		for forty days
ƿ mid ƿæz-þreate.		with vengeance I will
æhta ƿ azenð.	30	steal on men,
eall acƿellan.		and with the billow-host
þa be-útan beoð.	31	owned and owner
earce þbórdum.	1	all destroy
þonne ſƿearit þacu.	2	who shall be without
		with the oak boards of the ark
		when the swart flood

* Line 21 must be read in connection with l. 25; the three intervening lines being a parenthesis.

1356 31,15 #
 1360
 1365 31,20
 1370
 1372

ƿiƿan onginneð.
 him þa nœ ƿepát.
 ƿpa hine neƿgenb her.
 unðer eaƿce-þónd.
 eaƿoran læðan.
 ƿepaƿ on ƿæƿ-þel. —
 ƿ heora ƿif ƿomeb.
 ƿ eall þ̅ to-ƿæƿle. —
 ƿnea ælmihtig.
 habban ƿolbe.
 unðer hƿóf-ƿepóƿ.
 to heora æt ƿiƿan.
 ƿpa him ælmihtig.
 ƿepoða ðrihten.
 þƿiƿh hiƿ ƿóþ abeáð.
 him on hoh^a beleac.
 heoƿon-ƿiceƿ ƿeaƿð.
 meƿe-húƿeƿ múð.
 mundum ƿinum.
 ƿiƿona ƿalðenð.
 ƿ ƿegnade.
 eaƿce innan.
 ágenum ƿpedum.
 neƿgenb ƿƿep.
 nœ hæƿðe.
 ƿunu lamecheƿ.
 ƿýx hund ƿintƿa.
 þa he mið beaƿnum.
 unðer bóþð ƿepƿah.
 ƿleap mið ƿeoƿoðe.
 be ƿoðeƿ hæƿe.
 ðuƿeðum ðƿiƿum.
 ðrihten ƿenðe.
 ƿeƿn ƿƿom ƿoðerum.
 ƿƿeac ƿúme lét.

[67] shall begin to rise.'

Noah then departed,
 as *the* Preserver bade him,
 under *the* ark-boards,
 leading *his* offspring,
 the men into *the* wave-timber,
 and their wives with *them*,
 and all that for (provision) *the*
 Lord Almighty
 would have,
 under *the* roofed vessel,
 for their food *would* give ;
 as him *the* almighty

[68] Lord of hosts

[69] through his word commanded.

Behind them closed
 heaven's kingdom's Guardian
the sea-house's mouth,
 with his hands,
 the Lord of triumphs,
 and blessed
the ark within,
 by *his* own powers,
 our Preserver.

Noah had,
 Lamech's son,
 six hundred winters,
 when he with *his* children
 entered under *the* boards,
 the sage with *the* young,
 at God's behest,
 with *the* dear chieftains.

The Lord sent
 rain from heaven,
 and also amply let

^a Literally on their heels ; from hoh, *hough, heel*.

Ed 69:
Th 83, 36:
Gen 1390.

2,6

3 wille-burpan.
on woruld wurpan.
of æbna gehwæne.
4 þeow-geþeamas.
5 gweartes wurpan.
6 stær up stigon.
ofer træð-peallas.
steanz wæs 7 weðe.
7 weðe wætrum weold.
weah 7 wehte.
8 mán-wæhðu bearn.
midban-gearber.
ponnan wæge.
9 wea eðel-lánd.
10 hóf hergode.
11 þyge-teonan wæc.
metod on monnum.
mene griedetwarp.
on wæge folc.
12 weoretwiz daga.
nihta oðer gwlc.
13 mid wæs weðe.
wæll-gum weum.
wuldor-cýninges.
14 yðas wæcon.
15 weleasra weorh.
16 of flærc-homan.
17 wlōð ealle weah.
18 hweoh under heofonum.
19 heá-beorgas
20 geond sibne grund.
21 7 on grund ahof.
22 eance fram eorðan.
23 7 þa æwelo mid.
24 þa wegnæde.
25 welra drihten.

[69] the well-brooks
throng on the world,
from every vein.
The ^{water} torrent-streams
dark sounded,
the seas rose
over their shore-walls ;
strong and stern was
he who o'er the waters swayed,
who covered and o'erwhelmed
the sinful sons
of middle-earth
with the dark wave ;
men's natal lands,
their dwellings, ravaged ;
their mind's crimes avenged
the Creator on men :
the sea griped fiercely
on the fated folk.
For forty days,
and nights as many,
the punishment was stern,
fatally grim to men :
the King of glory's ~~drive out~~
the waves drove out ~~the~~ drove out
the lives of the impious
from their ^{carcases} ~~carcases~~ ^{bones} [flesh covering]
Flood covered all
(rough under heaven)
the high mountains
over the wide ground,
and raised afloat
the ark from earth,
and with it the nobility,
whom blessed
the Lord himself,

1391 reƿppend urƿer.
 þa he þ̅ ƿcip beleac.
 ƿiððan ƿiðe ƿáð.
 ƿolcnum ƿunðer.
 oƿer holmes hruncz.
 hóf ƿeleƿte.

ƿóſ mid ƿearme.
 ƿeene ne moſton.

1395 ƿæz-liðendum.
 ƿæterf bƿozan.

32,10 hæƿte hrinon.
 ac hie haliz zob.
 ƿeƿede 7 neƿede.

ƿfena ƿtób.
 ðeop oƿer dúnum.

Se [Ml. s̅c̅] drenceflóð

ƿæ-ðrence-flóð.
monne-felna.

þ̅ iƿ mæro ƿýrð.

1400 þam æt mehƿtan ƿæƿ.

nán to zedále.
nýmbe heo ƿæƿ áhafen.
 on þa heán lýrt.

þa ƿefezon-hepe.
eorðan tuddor.
eall ƿæpealde.

buton þ̅ earce-bórn.

heold heorona ƿnea.

þa hine haliz zob.

1405 éce urp ƿoflet.

éð monne.

ƿƿeamum ƿtizan.

32,15

ƿtíð-ƿerhð cýningz.

[69]

our Creator,
 when he closed up the ship.

Then rode at large
 under the skies,
 over the orb of ocean,
 that house most excellent,
 fared with ^{its freight cargo} ~~its store~~;

gushing streams might not
 the wave-faring,

10 horrors of the water,
 furiously touch;

but them the holy God
 conducted and preserved.

Fifteen stood
 deep over the downs

16 the sea-drenching flood
 ells of man.

That was an awful fate,
 from which at last was

20 nought exempt,
 unless 'twere raised

in the high air,
 when the water-host

25 earth's progeny
all destroyed;

[70] save that the ark-board
the Lord of heaven held,

when it the holy God
 eternal left on high,

30 for man's regeneration,
 on the streams to mount,

[71] the King stern of mind.

XXII.

1404 Ða zemunde zob.
 ƿe mepe-liðende.

XXII.

Then remembered God
 the sea-faring,

10 11
 Th 85 32;
 Gen 1423.

18 ƿiƿora ƿaldbend.
 ƿunu lamecher.
 ƿ ealle ƿa ƿócne.
 ƿe he ƿið ƿætre beleac.
 19 lífeƿ leolht-ƿnuma.
 on lídeƿlþóƿme.
 ƿelæbbe ƿa ƿiƿenb.
 ƿeƿoda drihten.
 ƿorþe^a ofeƿ ƿið land.
 ƿill-flóð onƿán.
 ƿýclizan eft.
 ƿaƿofebbade.
 ƿƿeaƿt unþer ƿƿeƿle.
 ƿæƿþe ƿóð metoð.
 2 eafonum[†] ƿeƿ-ƿream.
 eft ƿecýrned.
 ƿeolht-ƿýne.
 ƿeƿƿýƿerliled.
 21 ƿóƿ ƿáƿmƿ ƿeƿ.
 L. ƿ c.
 ƿihta unþer ƿoþerum.
 ƿiððan næƿled bóƿnð.
 ƿæƿ ƿeleƿte.
 flóð up-ahóƿ.
 22 ƿoð ƿ[†] ƿim-ƿetæl.
 ƿeðne þƿaƿe.
 þaƿa ƿorð-ƿeƿát.
 ƿa on þúnum ƿeƿæt.
 heah mid hlæƿte.
 holm-æƿnƿ mæƿt.
 3 eafc noeƿ.
 þe armenia.

[ƿ] the Lord of triumphs,
 the son of Lamech,
 and all the living beings [water,
 which he had inclosed against the
 the Author of life's light,
 in the ship's bosom.
 Led then the warrior
 Lord of hosts
 a wind over the wide land ;
 10 the well-flood began
 again to lessen,
 the water ebbd
 dark under the firmament ;
 the just Creator had
 from his children the ~~the~~ stream
 averted.
 the bright in course
 the rain had stilled.
 The foamy ship rode sailed
 20 a hundred and fifty
 nights under heaven,
 since that the nailed timber,
 vessel most excellent,
 the flood upraised,
 until the number
 of the dire period
 of days had passed.
 Then on the mountains sate,
 lofty, with its lading,
 30 greatest of ocean-houses,
 the ark of Noah,
 which^b Armenia

^a For ƿorþe we ought, without do- read ƿind, the passage being a trans-
 lation of Gen. viii. "And God ƿ- lation to pass over the earth."
^b i. e. which ƿeƿ- ƿeƿ; the na- ƿer of the words being, Then on the
 mountains, which are called Armeni- ark of Noah, greatest, &c., sate.

- 1424 hatene ryndon.
 þær se halga bád.
 1425 runu lamecher.
roðra zehata.
lange þrage.
hponne him liþer pearþ.
prea ælmihtri.
 32, 25† freccena iða.
perre ageare.
 þære he riime þreah.
 33, 1. þa hine on runde.
geonb riþne runþ.
 1430 ponne yða.
riþe bænon.
holm pær heonon-pearþ. -- 15
hæled lanzobe.
pæx-liðenbe.
riþice riþ heora.
hponne hie of neappe.
ofer nægled bonþ.
ofer reame-raðe.
† reappan morten.
 1435 of renge ut.
æhta læban.
 þá ranbode.
† ronðreapþ riþer.
hpæþer riucenbe. - 27
re-flób þa zyt. -
 33, 5. pære unden polcnum.
let þa ymb porþ ðaza.
 þær þe heah hroðo.
† honþe ourenzon.
 1440 ædelum eac.
eorðan tudner.
 1441 runu lamecher.
reapne fleozan.

are called ;
 there awaited the holy
 son of Lamech
the faithful promises,
 a long space,
 when him life's Guardian,
 the Lord almighty,
 from his perilous journeyings
 should give rest,
 10 for which he suffered much,
 when on the water him,
 over the wide ground,
 the dark waves
 bore afar.
 The sea was ebbing,
 the chieftains longed for the time
 the wave-faring,
 their wives also,
 when they from durance,
 20 over the nailed boards,
 over the stream-shore,
 might step,
 and from confinement out
 lead their possessions.
 Then he assayed,
 at the ship's prow, pilot
 whether sinking
 the sea-flood yet
 were under the skies :
 30 let then (after some days
 that the lofty mountain-tops
 had received the treasure,
 and the chiefs also
 of earth's progeny),
 the son of Lamech
 fly a swart

[71]

12 hnefn ofer heah-flôð.
 of hûre út.
 nôe realba.
 þ he on neod hime.
 gif he on þære lābe.
 land nē funde.
 15 ofer rîð pæter.
 rēcan wolde.
 16 on wæg-þele eft.
 him seo wēn zeleah.
 ac se feond ærpeann.
 17 fleotenbe hneap.
 rāpuz feðera.
 rēcan nolde.
 he þa ymb seoron niht.
 gpeartum hnefne.
 18 of earce forlēt.
 æfter fleozan.
 ofer heah pæter.
 harpesculufnan.
 on fāndunga.
 hweðer fāmuz rē.
 deop þa zūca.
 dæl ænigne.
 zneþne eorðan.
 ofzifen hæpbe.
 19 heo wîðe hwe.
 willan sohte.
 20 nūme fleah.
 no hweðere rest, land.
 þ heo for flôðe.
 fōtum ne meahte.
 21 land zefronnan.

[72]

raven over *the* deep flood,
 out from *the* house :
 Noah expected
 that in need he him
 (if on the way he
 found not land
 over *the* wide water)
 would seek
 in *the* wave-house again :
 10 Him that hope deceived ;
 // for the exulting *fowl* perched on
the floating corpses,—
the sallow-feathered
 would not seek *him*.
 Then after seven nights he^a,
the swart raven,
 from *the* ark let out,
 to fly after,
 over *the* deep water,
 20 a livid dove,
 on discovery,
 whether *the* foamy sea
 still deep
 any part
 of *the* green earth
 had given up :
 widely she her
 will sought,
 and flew far away,
 30 yet found no rest,
 so that, for *the* flood, she
 with *her* feet might not
 perch on land,

= feonde

^a The order is, *Then after seven nights he from the ark let out a livid dove, to fly after the swart raven, over the deep water.* The inflections in A. S. obviate all obscurity in the original text.

33,15	ne on leaf tpeoƿeƿ.	{72}	nor on <i>the</i> tree-leaves
1459	† <u>ſceppan ſon ſceamum.</u>		step for <i>the</i> streams ;
	ác ƿænon ſceap-hleoðo.		for <i>the</i> steep mountain-tops were
1460	beƿriƿen mið ƿætrnum.		with waters covered.
	<u>ƿeƿát ſe ƿilba ſuzel.</u>	5	Went the wild fowl
	<u>on æſenne.</u>		<u>at eve,</u>
	<u>eance ſécan.</u>		<i>the</i> ark to seek,
	<u>oreƿ þonne ƿæƿ.</u>	8	over <i>the</i> dusky wave,
	ƿeƿuz ſiƿan.		weary to sink,
	<u>hunƿu to hanða.</u>	10	hungry, into <i>the</i> hands
	halƿum ſince.	11	of <i>the</i> holy man.
	ða ƿæſculurſe ért.	12	Then was <i>the</i> dove again
	<u>of ſcoƿan ſenðeð.</u>		sent from <i>the</i> ark,
1465	ymb ƿucan ƿilbe.		after <i>a</i> week : wildly
	ſeo ƿiðe fleah.		she flew far away,
	oð þ heo ƿúm-ſál.	16	till that she, in space exulting,
	neſte ſtope.		<i>a</i> resting-place
	† <u>ſæƿene ſunðe.</u>		fair found,
	† þa ſóctum ſcóp.		and then with <i>her</i> feet
	on beam hýne.	20	stept on <i>a</i> tree ;
33,20.	ƿeƿeah bliðe-móð.		blithe of mood rejoiced,
	þæƿ þe heo ƿeƿette.		because she sate
	ſƿiðe ƿeƿuz.		much weary,
1470	on tpeoƿeƿ telƿum.		on <i>the</i> tree's branches :
	toƿhtum moƿte ^a .		on <i>the</i> lofty mast
	heo ſreðena toƿſceoc.	26	she shook <i>her</i> feathers ;
	ƿeƿát fleoƿan eƿt.		again went flying
	mið lacum hýne.		with her gifts ;
	<u>liðenð bƿohte.</u>		sailing brought
1473	† <u>ele-beameƿ tƿiƿ.</u>	30	<i>a</i> twig of olive tree
	án to hanða.		to hand,

^a Moƿt (errore tamen ſcribæ pro mæƿt), *Malus navis et proinde excelsa quævis in arbore frons*. This is the interpretation given in the Suppl. to Lye. I question its accuracy, but am unable to give a better : it requires that ƿeƿette should mean *sate*, instead of *set* ; that moƿt should be an error for mæƿt, and that toƿht should signify *lofty*. Judicent doctores.

ld 73;
Th 89, 29;
Gen 1488.

25.

CÆDMON'S PARAPHRASE.

89

4	gnéne blæbæ.		green leaves.
	þa on geat hraðe.		Then quickly understood
	þæt lóc-monna frea.		the chief of mariners,
	þæt pær f[r]ofo[r]t cumen.		that comfort was come, [pense.
	Teaprod-r[ic]ða bót.	5	his painful journeyings' recom-
	þá 3y[r]e eabeza ven.	6	Again the blessed man,
	ymb pucan þrubbān.		after the third week,
	þilbe culuf[er]an.		a wild dove
	áne jende.		sent,
5	reo eft ne com.	10	which not again came
	to libe fleozan.	11	flying to the vessel,
	ac heo land bezeat.		but she gained land,
11	gnene þearf[er].	13	the green groves;
	noþe 3labu f[er]ne.	14	she glad would not ever,
	under 3alped bord ^a .		under the pitched boards,
	ryððan f[er]typan.	[73]	afterwards appear,
	on þell-pærtenne.	17	in that storied hold,
	þa hwe þearf ne pær:		when she had no need.

XXIII.

XXIII.

	þa to n[ost]re f[r]ræc.		Then to Noah spake
	ne ngenb u[r]jer.	20	our Preserver, [dom,
	heofon-ricef[er] pearð.		the Guardian of heaven's king-
	halzan neorðe.		with holy voice:—
	þe i[r]feðel-rtól.		'To thee a habitation is
	eft zenymed.		again assigned,
	lyrre on lande.	25	favour in the land,
†	lazo-ryða ne[r]t.		rest from thy watery journeyings
	fæger on folðan.		fair on earth:
	ze[r]it on f[r]eðo zangan.	28	Go forth in peace,
†	út of earce.		out of the ark,

^a 3alped bord, *divertendi domus, mansio, hospitium*, a Goth. *SALGAN divertere*, and bord *domus*. Thus Lye interprets the expression. I rather suppose it to signify *the salved board*, in allusion to the bitumen, or other pitchy substance, with which the ark was rendered water-tight, from *zealpan to anoint, to salve*. "And thou shalt pitch it within and without with pitch."—Gen. vi. 14.

34,5. 7 on eorðan bearnum.

1489 of þam heán-hofe.

+ þiþan læd þu.

1490 7 ealle þa pocne.

þe ic pæg-þrea.

on hriðe neþeþe.

þenden laȝo hæfþe.

þrymme febeahce.

þriððateðyl^a.

he þremede þra.

7 þrean hýrþe.

7tah ofeþ 7þream-peall.

þra him þeo 7þeþn bebeað.

1495 hupum miclum.

7 alædde þa.

of þæg-bele.

þraðra lafe.

þa noe onȝan.

neþȝende lác.

þræðjætc þeðran.

34,10 7 þecene ȝenam.

on^b eallum dæl.

fæhtum þinum.

1500 ðam ðe him to ðuȝeðum.

ðrihten þealde.

ȝleap to þam ȝielþe.

7 þa ȝoðe þelfum.

ȝohtmoð hæle.

tiþeþ onpægþe.

cýninge enȝla.

huru cuð ðýþe.

neþȝenð uþþeþ.

þa he noe.

1505 ȝebletȝaðe.

[75]

and on to earth's bosom,

from the low house,

lead thou *thy* family,

and all the living creatures,

that I, from *the* peril of *the* waves,

saved on *the* mountain's side,

while *the* water had

covered with *its* mass

a third of *the* country.

10 He did so,

11 and ~~the~~ Lord obeyed ~~the~~ *ascend*

12 over ~~the~~ stream-wall passed,

as him the voice commanded,

with great delight ;

and then led,

16 from *the* wave-structure, *the* ~~and~~

[74] *the* remnant of *the* rebellious.

Then Noah began

an offering to *the* Preserver,

20 *the* firm of purpose to *the* stern

and forthwith took [*Deity*,

a part of all

23 his possessions,

from those which him for wealth

the Lord had given,

the prudent for *that* sacrifice,

and then to God himself

the chief bright of mind

his offering dedicated,

30 to *the* King of angels.

Moreover made manifest

our Preserver,

when he Noah

blessed

^a I doubt the accuracy of my translation of this verse.

^b For on I suspect we should read of.

ld 75;
The 91, 33;
Gen 1521.

7 hij bearna romed.
 8 þ he þ: zylb on þanc.
 agifen hæfþe.
 9 on zeogod-hábe.
 † zobum dæbum.
 ær zeearnod.
 15 þa him ealna pær.
 ánaferce.
 ælmihtig zob.
 0 dómfært duzeþa.
 þa zýc djuhcen cpæð.
 pulþner ealþor.
pórb tó nðe.
týmað nú 7 tiebnað.
 † tíner bnucað.
 mid zepeánfrynýðo.
 fyllað eorþan.
eallzeiceað.
 eop if edel-rcól.
 † holmer hlært.
 7 heopon-fuzla^a.
 7 pilbu deop.
 on zepealotzerealb.
eopðe fælgrene.
weacen reoh.
 næfne ze mid blóbe.
beod-zepeorbu.
 5 unárlíce.
eopneftricgeað.
 0 þefmiten mid fynne.
 † rapl-dreone.
 † ælc hine relra.
 æperc begynbeð^b.

[74] and his children also,
 that he (Noah) that offering grate-
 had given, [fully
 and in his youth,
 by good deeds,
 had whilom merited,
 when to him was of all
 riches as an abundant source
 almighty God,
 10 powerful in good.
 Again the Lord spake,
 the Chief of glory,
 words to Noah :—
 14 'Teem now and propagate,
 15 enjoy dominion,
 peace with delight,
 fill the earth,
 increase all things ;
 to you is a habitation,
 20 the burthen of the sea,
 the fowls of heaven,
 and the wild beasts,
 in power given,
 the all-green earth,
 and increasing cattle :
 Never do ye with blood
 - 27 your table-meals
 impiously
 take,
 30 defiled with sin,
 [75] with blood of life :
 32 Each himself
 first depriveth

^a The sense requires that we should read *fuzlar*.
^b I am unable to assign any other interpretation of the word *begynþan* than
 that given in Lye, and which, though formed, it seems, merely from the context,
 is probably the correct one.

(75)

- 1522 *zartef* *dugeðum.* of *his* soul's happiness
þæra^a *þe* *mið* *zāner* *on* *þe.* who, with weapon's point,
oðrum *albor* *oðþrunzeð.* life from another forceth ;
ne *þearf* *he* *þy* *ebleane* *zeþeón.* he need not exult at his reward,
móð-*zeþance.* in *his* mind's thoughts,
ác *ic* *monner* *feorh*^b. for I man's life
- 1525 *to* *flazan* *reðe.* will require of *the* slayer
griðor *micle.* much *the* more,
7 *to* *broðor*-*banan.* and of the fratricide,
þær *þe* *blóð*-*zyte.* 10 for that *he* bloodshed,
pæll-*gyll* *þerer.* slaughter of man,
pæpnum *zeþeðeð.* with weapons perpetrateth,
morð *mið* *muntum.* murder with *his* hands.
34, 28 *mon* *pær* *to* *zoder.* Man was to God's
tanlicneffe. likenesse image.
þæret *zeþeapen.* first shapen ;
- 0 35.1 *ælc* *harað* *max*-*plite.* - 17 each hath *the* image
metoðer *7* *enzla.* of *the* Creator and *the* angels ;
þara *þe* *healban* *pile.* those that will observe
halize *þearf.* 20 the holy ordinances
peaxað *þþruðað.* shall wax and flourish,
pilna *brucað.* enjoy desires,
ápa *on* *eorðan.* riches on earth.
æðelum *þyllað.* Fill with your noble
eopnet *þrom*-*cynne.* offspring
folban *þceatar.* *the* regions of earth,
1535 *teamum* *7* *tudne.* with *your* families and progeny.
ic *eop* *þreopa* *þær.* I to you for this my pledge
mine *þelle.* will give,
þ *ic* *on* *miððan*-*zeapnð.* 30 that I upon mid-earth
nærne *þezon*-*þere.* *the* torrent-host never
eft *zeleðe.* again will lead,
1538 *pæter* *oþer* *þið* *land.* *the* water over *the* wide land :

^a MS. and Junius *þære.*^b My translation of this and of the three following lines is rather in conformity with the text of Scripture than from any authority for *reðe* in the signification of *require*: this verb does not seem to occur elsewhere.

[75]

5 ze on polcnum þær.
 539 of 7gelome.
 77net-tácen.
 740 maƷon 7ceapƷan.
 þonne ic 7cúr-boƷan.
 mínne iere.
 þ̅ ic monnum þaƷ.
 pæne 7elæƷte.
 þenden woruld 7tanbeð.
 ða þær 7e 7notra.
 7unu lameher.
 of 7éne 7acumen.
 7flóðe on 7aƷte.
 75 mid hiƷ eaforum þrum.
 7ƷƷer hýrbe.
 7heora 7eoper ƷiƷ.
 némbde þæron.
 Ʒercoba olla.
 ollua olluan^a.
 79 þærþæƷt metob.
 pætƷa láƷe.
 70 hæleð 7hýƷe 7óƷe.
 hátene þæron.
 71 7una 7nóer.
 7ém 7 cham.
 7aƷeð þriðða.
 7rom þam 7um-7uncum.
 7ole 7geluðon.
 7 7eƷyллеð Ʒearð.
 74 eall þeƷ midðan-7earð.
 monna beapnum:.

of this ye in the ~~skies~~ clouds
 full oft
 a sensible token
 may behold,
 when I my shower-bow
 display,
 that I with men this
 compact make,
 while the world standeth.
 10 Then was the wise
 son of Lamech
 come from the vessel,
 after the flood,
 with his three sons,
 guardians of the heritage,
 and their four wives;
 these were called
 Percoba, Olla,
 Olliva, Ollivani;
 20 the righteous lord,
 with the survivors from the waters.
 The chiefs renowned
 were called,
 Noah's sons,
 Shem and Ham,
 the third Japhet.
 From these patriarchs
 descended nations,
 and was filled
 30 all this mid-earth
 with the children of men.

10

12

20

18

30

} 7ƷƷer
 7reut
 7increased
 em a E. 1166
 1227

^a See Dialogue between Saturn and Solomon, in 'Analecta Anglo-Saxonica,' p.97.

XXIII.

XXIII.

1555 Ða nœ ongan.
 nīpan ſteſne.
 mīþ hleo-mazum.
 hām ſʒaðelian.
 ʒīto eorðan him.
 æter tilian.
 ʒon ʒorhte. - - - - 17
 pīn-ʒearþ ſette.

Noe. ʒreop ræba rela.
 rohte ʒeorne.

1560 þa him ʒlute beorhte.
 pæſtmar brohte.

35,15 ʒear-tonhte ʒipe.
 ʒnéne ſolbe.

ða ʒ ʒeeode.
 ʒ re eabega pær.
 on hīr pīcum pearnð.
 pīne ɔrunceen.

ʒpær ʒymbel-pær.
 ʒ him reſpa ʒceaf.

1565 pær of líce.
 ʒpa ʒenýrne ne pær.
 læʒ þa lim-nacod.
 he lýt onʒear.
 ʒ him on hīr inne.
 ʒpa ʒearne ʒelamp.
 þa him on hneðne.
 ʒearod-ʒpīma.
 on þær halʒan hope.
 ʒeontan clypte.

1570 ʒpīde on ʒlæpe.
 ʒeſa nearpode.
 35,20 ʒ he ne mihte.
 on ʒemýnb ʒnepen.

[75]

2

Then Noah began
 anew in concert
 with his kindred,
 to found a home,
 and on earth for himself
 to prepare food.

He laboured and wrought,
 a vineyard set,

[76]

10

sowed many seeds,
 sought diligently,
 when to him, in beauty splendid,
 fruits should bring,
 bright yearly gifts,
 the verdant earth.

Then it chanced
 that the blessed man,
 in his dwelling, was
 with wine drunken,
 slept, with feasting weary,
 and himself cast

20

the garment from his body,
 so as was not seemly.

Then he lay naked of limb;
 he little knew

that to him, in his abode,
 if would fall out so ill,
 when, in his breast,

is swimming of the head, insensibility

30

in the holy man's house,
 seized his heart;
 strongly, in his sleep,
 his senses were narrowed,
 so that he might not,
 in his mind's swoon,

ld 77;
 Th 95, 32;
 Gen 1587.

CÆDMON'S PARAPHRASE.

(76)

hine handum jelf.		himself, with <i>his</i> hands,
mid hñægle <u>gryon.</u>		with <i>his</i> garment cover,
7 <u>weomeþeccan.</u>	3	and nakedness conceal,
7 <u>pa 7er ceapu pæron.</u>	4	as <i>the</i> precepts were
perum 7 pifum.		to men and women,
7 <u>ððan puldnes þegn.</u>		since that <i>the</i> minister of glory
urjum pæder 7 meber.		to our father and mother,
fyrne gpeorþe.		with fiery sword,
on larþe beleac.		behind <i>them</i> closed
lifeg eðel.	10	<i>the</i> land of life.
ðá com ænerþ.		Then came first
cam <u>myrdian.</u>	12	Ham entering,
earona <u>noeg.</u>	13	Noah's son,
pær hir <u>falþon læg.</u>		where <i>his</i> parent lay
7 <u>rethðeþroþtolen.</u>		of life deprived;
pær he <u>7reondlice.</u>	16	there he kindly
on hir <u>æzenum pæder.</u>		on his own father,
æne ne polþe.		with reverence would not
<u>7er ceapian.</u>	19	look,
ne þa <u>7ceonþe hurn.</u>	20	nor the shame at least
hleomazum helan.		from <i>his</i> kinsmen hide,
lác he hlihenþe.		but he, laughing,
þroðnum 7ægþe.		to <i>his</i> brothers said
hu 7e beorn hine.		how the chief
7eþte on peceþe.	[77]	was resting in <i>his</i> house.
hne þa <u>7aðeþroþon.</u>		They then quickly stept,
heorna andþritan.		their faces
<u>7þerri genum.</u>	28	wrapped
under loðum <u>lyrtum.</u>		carefully under <i>their</i> mantles,
7 <u>hie leoþum men.</u>	30	that they to <i>the</i> beloved man
<u>7eðce 7erþemeþe.</u>		might afford succour.
7óþe pæron begen.		Good were both,

* My version of line 27 requires that we should read 7erþemeþon in the plural; but repeated instances occur, in subsequent parts of the poem, of a verb with a singular termination joined to a plural nominative. The phrase 7eðce 7erþemeþe occurs also in Beowulf, p. 16, l. 4.

1588 *36, 5.* řém 7 iapeð.
 ða of řláre onbræzð.
 řunu lámeheř.

1590 ř him řcýne-řóðum.
 cháam ne polbe.
 řa him pæř áre řearř.
 æniře cýðan.
 hýlbo 7 třeopa.
 ř řam halzan pæř.
 řár on móðe.
 onzan řa hý řelpeř bearn.

595 hean under heorřum.
 hleo-maza řeop.
 cham on eorřan.
 him řa ⁺epýðe řýððan.
 7 hý řrom-cýnne.
 řnécne řeóðon.
 řa n⁺ttade.
 nóe řróðan.
 mid řunum řínur.
 říðan říceř.

10 ðreo hund řintrea.
 řiřreř lířeř.
 řreo-men æřteř řlóðe.
 7 řiřtiz eac řa he řorð řepát.
 říððan hý eaporan.
 ead brýttedon.
 bearnua řtrýnðon.
 him pæř beorřt pela.
 ða pæarð iapeðe.

8
 1605 hýhelic heorð-řenob.
 hearob-maza.

[78] Shem and Japhet.

Then from sleep awoke
the son of Lamech,
 and then straight perceived
 that to him, by nature good,
 Ham would not,
 when respect to him was needful,
 manifest any
 love and faith ;—
 10 that to the holy man was
 in mind painful :
 12 then *he* began his own child
 with words to curse,
 said he should be
 abject under heaven ;
his brethren's servant
 Ham *should be* on earth.
 Him these words, in aftertimes,
 and his posterity,
 20 o'erwhelmed with woe.

Then enjoyed
 Noah afterwards,
 with his sons,
the ample realm,
 three hundred winters
 of this life,
 free men after *the* flood,
 and fifty eke, when he went hence.
 His sons afterwards
 30 enjoyed prosperity,
 begat children :
 to them was shining wealth .

Then to Japhet was
 youthful offspring ^{reared or brought} born,
 a joyous family
 of princes,

u 791
The 97, 351
Gen 162.

(70)

runa 7 dohtera.
he pær selfa til.
heold á rice.
eðel-dneamar.
blæd mid beannum.
oð þ breortahorð.
garellor-fúr.
rauzan fceolde.
tô zoder dôme.
geomor frððan.
æber flett-geftealb.
meondum bæfibe.
pærum 7 geribbum.
unu iafeder.
ær teamer pær.
nbbor gefylled.
hlytel bæf.
orðan gercearta.
pice chamerf runo.
ende purdon.
aroran on eðle.
fildertan.
húr 7 chám.
itene pæron.
M-fneolice fceoph.
um-bearn chamer.
úr pær æðelum.
arod-píra.
na hlytca.
populb-ðugeða.
eðnum rínum.
el-geftneona.
æber on lárte.
ðan forð-gepát.
im of líce.

[79]

10

20

30

sons and daughters.
He was himself good,
ever possessed dominion,
domestic pleasures,
prosperity with his children,
till that the treasure of his breast,
his spirit, ^{desirous of glory} elsewhere quickly
must depart,
to the doom of God.
Gomer afterwards
his father's dwelling-place
dealed to his friends
dear, and his relations,
Japhet's son.
From this family^a was
posterity replenished,
no small part
of earth's creatures.
In like manner of Ham, sons
were born,
children in the land,
the eldest
Cush and Canaan
were called, ^{noble beings}
of soul most liberal,
Ham's firstborn.
Cush of men was
chief ruler,
dispenser of desires
and worldly goods
to his brothers,
of household treasures,
after his father,
when that departed hence
Ham from the body.

^a Literally this team.

<p>1624 þa him <u>†</u> <u>cealm</u> <u>zerceob</u>. 1625 <u>re</u> <u>maȝo</u>-<u>ræſſa</u>. <u>mæxðe</u> <u>ſinre</u>. 36,25 <u>ðómar</u> <u>ræxðe</u>. <u>oð</u> <u>þ</u> <u>hiſ</u> <u>þoȝoȝa</u> <u>ræſ</u>. <u>riſm</u> <u>aſſnen</u>. <u>þa</u> <u>reſiunc</u> <u>†</u> <u>azeaſ</u>. <u>eoꝛð</u>-<u>cunðe</u> <u>leað</u>. <u>†</u> <u>rohte</u> <u>oðer</u> <u>liſ</u>. <u>ræðerne</u> <u>bneðer</u> <u>†</u>. <u>frum</u>-<u>beaſn</u> <u>riððan</u>. 1630 <u>eaȝoȝa</u> <u>chúſer</u>. <u>ýnre</u>-<u>ſeole</u> <u>peolb</u>. 37.1 <u>rið</u>-<u>mæſne</u> <u>per</u>. <u>ſſa</u> <u>uſ</u> <u>zepputu</u> <u>ſecgeað</u>. <u>þ</u> <u>he</u> <u>mon</u>-<u>cýnneſ</u>. <u>mæſte</u> <u>hæfðe</u>. <u>on</u> <u>þam</u> <u>†</u> <u>mæł</u>-<u>baȝum</u>. <u>mæzen</u> <u>†</u> <u>ſſrenȝo</u>. <u>re</u> <u>ræſ</u> <u>babýloner</u>. <u>†</u> <u>bneȝo</u>-<u>riſeſ</u> <u>fruma</u>. <u>æneſt</u> <u>æðelſnȝa</u>. <u>†</u> <u>eðel</u>-<u>ðnyſm</u> <u>onhoſ</u>. 1635 <u>†</u> <u>nyſmde</u> <u>ȝ</u> <u>ræfðe</u>. <u>neonð</u> <u>ræſ</u> <u>þa</u> <u>ȝieta</u>. <u>eoꝛð</u>-<u>buendum</u>. <u>an</u> <u>†</u> <u>zeſmæne</u> ::</p>	<p>[70] When him [Cush] death o'erwhelm The kindred chief [Canaan] [ed to his tribe pronounced judgements, till that of his days was the number run out ; then the prince <u>resigned</u> <i>gave</i> earthly happiness, sought another life. Of his father's brother the firstborn, then, the son of Cush, held the hereditary seat, a man far-famed, as the Scriptures tell us ; so that, of all mankind, he had most, in those days, power and strength. He of Babylon was lord, the empire's founder : first of princes, he his country's majesty exalted, increased and reared. The language was as yet, of dwellers upon earth, one universal.</p>
--	--

XXV.

XXV.

Spilce of cámer.
 † neorýſſe þóc.
per-mæxða ſela.
of þam rið folc.
 † neor-riſm micel.

Thus from Ham's
 family arose
 many tribes of men,
 from whom a wide-spread people,
 a great progeny,

† That is, of Canaan. The person meant, though not named, is Nimrod the son of Cush, who succeeded his paternal uncle Canaan.

1639 37,5

ld 80;
Th 09.36;
Gen 1057.

(79)

cenned pæron.
 þa pærð gême.
 suna 7 dohtera.
 on woruld-riče.
 worun afebed.
 feora bearna.
 ær don forð-cupe.
 wintum pæl-ferce.
 werodeg aldon.
 on þære mægðe.
 pæron men tile.
 þara an pæg.
 éber tháten.
 earora gémeg.
 of þam eorle roc.
 únrím þeoda.
 þa nu ædelingas.
 ealle eorð-buend.
 ebne hacað.
 zetton hum þa bartan.
 æhta lædan.
 peoh 7 feorume.
 polc pæg anmod.
 nōge rincas.
 rohton nūmpe land.
 oð þæt hie becomon.
 eorðrum miclum.
 polc ferende.
 þær hie fæthce.
 ædelinga bearn.
 earb zenamon.
 zetton þa rennar.
 rīðne 7 rīðne.
 leoda pærran.
 leorum mannum heora.
 zeán-dagum.

were born.
 Then to Shem was
 of sons and daughters,
 in the world's kingdom,
 brought forth a number
 of noble children,
 ere that preferred
 to winters his death-bed
 the people's elder.
 In that tribe
 the men were good ;
 of these one was
 Eber called,
 the son of Shem ;
 from that earl sprang
 nations unnumbered,
 which people now,
 all dwellers upon earth,
 call Hebrews. [east,
 These then departed from the
 leading their possessions,
 cattle and stores ;
 the folk was unanimous, bold, steadfast.
 renowned men ;
 they sought a land more spacious,
 till that they came,
 in great multitudes,
 the travelling people,
 to where they firmly
 (the children of men)
 a habitation took.
 Then they occupied Shinar,
 spacious and wide,
 the people's chieftains,
 with their beloved men,
 in days of yore.

	ꝥne ponȝar.	[80]	The green plains
1658	ƿæȝne ƿoldan.		of fair earth
	him ƿorðƿearþe.		forward to them,
	on ðære ðæȝ-tiðe.		at that time,
1660 37,15	þuȝuðe ƿæron.		were in produce; <i>there were rich</i>
	ƿilna ȝehƿilceȝ.	6	of every thing to be desired
	ƿeaxende ƿƿeð.		<i>was an</i> increasing plenty.
	ða þær mon mænig.		Then there many a one
	be þær mæȝ-ƿine.	9	of his kinsman
	æðelinȝ ánmob.	10	(each man with one accord <i>steadfastly</i>
	oðeȝne bæð.		another) prayed,
	þær hie him to mænrðe.		that they, in glory to themselves,
	æþ ȝeo menȝeo eft.		(ere the multitude again
	ȝeond ƿoldan bearn.		among the sons of earth
	toƿaran ȝeolbe.	15	should journey,
1665	leoda mæȝðe.		the tribes of nations,
	on land-ƿocne.		in search of land,)
	buȝh ȝeƿorhte.		might found a city,
	ȝ to þeacne toȝn.	19	and, for a sign, a tower
	úr aræþe.	20	up might rear
	to þuodon-tunȝlum.		to the stars of heaven ;
	þær þe hie ȝeƿorhton.		after that they had sought
	ƿenneraƿeald.	23	the plains of Shinar.
	ȝƿa þa ƿone-meahȝe.	24	Thus the prepotent
	ƿolceȝ ƿæȝpan.	25	chieftains of the folk,
1670 37,20	þa ƿylbertan.		the eldest,
	oƿt ȝ zelome.		oft and frequently
	liðȝum ȝeƿuneðon.	28	lived in pleasures,
	lánum ȝohton.		sought by guiles
	ƿeƿar to ƿeorce.	30	men to that work,
	ȝ to ƿrohtȝeƿe.	31	and to crime,
	oð þ ƿor plence.		till that for arrogance,
	ȝ ƿor ƿonhȝȝdum.	33	and for madness,
	cȝðon cƿæft heora.		they their craft manifested ;
	cearȝne ƿorhton.		a city wrought,
1675	ȝ to-heoƿnum úr.		and up to heaven

Ed 81;
 Th 101, 301;
 Gen 1693

hlæbdræ†ſærbon. [80]
 †ſtrængum ſtepton.
 †ſtænnene peall.
 †oƿer monna ſemet.
 †mærðaſæonne.
 †hæleð mið honða.
 †þaſcom halig ƿoð.
 †ƿeƿa ſcneorſſra.
 †ƿeorc ſceapſan.
 †ſceorna burh-ſæten.
 †þ þ beacen ſomeð.
 †þe to noðerum úp.
 †ſæran ongunnon.
 †abameſ eaſoran.
 †þ þær ſunſæder.
 †ſið-ſerhð cýning.
 †ſceone ſeſſemeðe.
 †þa hé ſeðe móð.
 †ſeorðe ſeſette.
 †eoſð-buendum.
 †úngelice.
 †þ hie þæne ſſæce.
 †ſpeð ne ahton.
 †þa hie ſemitton.
 †mihtum ſpeðge.
 †ſeoche æt tonne.
 †ſetalum mýclum.
 †ſeorcſer ƿiſan.
 †ne þær ſer-mærða.
 †ænſ ƿiſte.
 †hpæt oðer cƿæð.
 †ne meahce hie ſepunðan. [81]
 †peall ſtænnene.
 †úp ſoſð timbran.
 †æc hie ſunlice.
 †heapum ſohlóðon.

ladders reared,
vigorously raised
the stony rampart,
above men's standard,
for glory eager,
the people with their hands.
Then came the holy God,
of the progeny of men
the work to view,
 10 the chieftains' urban fastness,
and that beacon also,
which, upward to the skies,
to rear began
the sons of Adam :
and for this ill design
the King stern of mind
framed a punishment,
when, wroth of mood, he
made the tongues
 20 of earth's inhabitants
unlike ;
that of that speech they
no benefit might have.
 24 When they met,
in might abounding,
 26 the leaders at the tower,
in numbers great,
 28 the work's directors ;
 29 there, of the tribes of men, not
 30 any knew
what other said ;
nor might they agree
the stony rampart
upward to construct ;
but they miserably
in bodies separated, collected together

	† hleoðnum Ʒebælbe.	[81]	in sounds divided
1694	Ʒær ððene.		to other was
	æƷhrile Ʒorðen.		become each
1695	† mæƷ-burh Ʒrembe.	- - 4	tribe a stranger,
	† Ʒiððan metoð tohræb.	- - 5	after the Lord had scattered
	burh hir mihta ƷƷeb.		through dint of his might
	monna ƷƷræce.	[82]	the speech of men.
	toforan þa.		Then departed
	on feoper ƷeƷar.		on four ways
	æðelunga bearn.	10	the sons of men,
	únƷeƷeode.		dispersed,
	on land-Ʒocne.		in search of land :
38,10	him on laƷte þu.	- - 13	behind them, both
1700	† Ʒiðlic Ʒrân-toƷƷ.	- - 14	the rugged tower of stone,
	† Ʒeo Ʒeape burh.		and the steep burgh,
	Ʒamod ƷamƷoht.		alike half-wrought,
	on Ʒennar Ʒoð.		on Shinar stood.
	ƷeoƷ þa under Ʒolcnum.		Then under heaven waxed
	† ƷƷriðabe.		and flourished
	mæƷ-burh ƷémeƷ.	20	the race of Shem,
	oð þ mon aƷoc.		until that one raised up
	on þæne cneorƷƷe.		in that family
	† cýne-bearna Ʒim.		a number of princely children,
1705	† þancol-moð Ʒer.		a man of grateful mind,
	þeapum hýðƷ.		in manners heedful.
	Ʒurðon þam æðelinge.		To that man
	eaforan acenbe.		was offspring born
	in babilone.		in Babylon,
	bearn aƷeðeð.		children brought forth,
	† ƷƷeolicuƷu.	30	two comely ones ;
	† þa ƷƷnum-Ʒaran.		and those patriarchs,
	hæleð hƷe-ƷoƷe.	- - 32	renowned chiefs,
	hátene Ʒæron.		were called
38,15	† abraham Ʒ ááron.		Abram and Haran.
1710	† þam eorlum ƷeƷ.		Was to those earls
1711	† ƷƷea engla bám.		both, the Lord of angels

The 34
Gen 1728.

fneond^a ⁊ ƿalbor.
 ða ƿearð aáronne.
eaƿona ƿreðeð.
leoflic on lífe.
 ðam ƿæf loth íðma.
 ða mazo-nuncar.
metobe ƿeƿunzon.
 abraham ⁊ loth.
unƿoncuðlice.
 ƿra him ƿrom ýlbrum.
æðelu ƿæron.
 on ƿopulb-ƿíce.
 ƿonðon hie ƿíðe nu.
 buzeðum démað.
 ðrihta beaƿnum :
 þa ƿæf mæler ƿæf.
 mearc azonzen.
 þ̅ him abraham.
íðere bƿohte.
ƿíf to háme.
 ƿæf he ƿíc ahte.
ƿæzer ⁊ ƿneolic.
 feoƿ ƿæmne ƿæf.
 ƿarƿa háten.
 ƿæf þe uƿ ƿeczeað héc.
 hie þá ƿintƿa ƿela.
ƿopulb bƿýttebon.
 ƿinc ætƿomne.
 ƿíbbe heolbon.
 zeára menzeo.
 nƿ hƿæðne ƿíreðe ƿearð.
 abrahame þa zýr.
 þ̅ him ýrfe-ƿearð.
ƿlute-beoƿht íðer.

[82] friend and patron.
 Then was to Haran
 a son born,
 lovely in life,
 whose name was Lot.
 These kinsmen
 worshipped *the* Lord,
 Abram and Lot,
 undissemblingly,
 as to them, from *their* elders,
their natures were,
 in *the* world's kingdom ;
 therefore they widely now
 by *their* virtues judge
 [83] *the* children of nations.
 Then of the time was
the limit passed,
 that for him Abram
 should bring a female,
 a wife to *his* home,
 to where he had a dwelling,
 fair and goodly.
 The damsel was
 called Sarah,
 from what books tell us.
 They then many winters
 enjoyed *the* world,
their wealth together
 held in peace,
 many years ;
 yet was it not given
 to Abram as yet,
 that him heirs
the woman bright in beauty

- 14
[83]
- 16

- 19
20

30

33

by lab

by lab: fo. ka

^a MS. and Junius fneod, the scribe having evidently neglected to write the line over the o (ō), equivalent to on.

- on woruld brohte. [P3] into *the* world should bring,
 1729 garra abrahame. Sarah to Abram, †
 38,25 suna ⁊ dohtera. sons and daughters.
 1730 Ʒepát him þa mid Ʒenóŕle. Departed then with *his* family
 ofer caldea folc. over *the* Chaldæan nation
 39,1 Ʒenan mid Ʒeorume. — 6 to journey with *his* stock,
 Ʒæder abrahameŷ. *the* father of Abram ;
 Ʒnotor mid Ʒeribbum. *the* sagacious with *his* kinsfolk
 Ʒecean polde. would seek
 cananea land. 10 Canaan's land.
 hine Ʒneop-mæŷar. Him *his* relatives,
 metode Ʒecóŕene. by *the* Lord chosen,
 mid-Ʒiðeðon. accompanied
 1735 of þære eðel-týnr. — 11 from that country,
 abraham ⁊ loth. Abram and Lot.
 him þa Ʒýne-ŷóbe. — 16 15 *The* good by nature then for them
 † on carnan. 17 in Harran,
 Ʒeðelunŷa bearn. *the* children of men,
 eapð Ʒenamón. took an abode,
 Ʒenar mid Ʒícum. 20 *the* husbands with *their* wives.
 on þam Ʒícum hý. In these dwellings
 Ʒæder abrahameŷ. Abram's father
 39,5 Ʒeorh Ʒerealde. his life resigned ;
 1740 Ʒærŷært hæle. *the* righteous chief
 Ʒuntŷa hæfde. had winters
 tpa hund-teontig. two hundred,
 † Ʒeteleb Ʒíme. in number told,
 Ʒfífe eac. and five also,
 þa he forð Ʒepát. when he departed,
 miŷŷerum Ʒrób. 30 stricken in years,
 metode Ʒeart Ʒeón. to see *the* Godhead. *death* v r
 ða Ʒe halŷa Ʒrŷæc. Then spake the holy
 heofon-Ʒícer Ʒeapð. Guardian of heaven's kingdom
 1745 to abrahame. to Abram,
 éce drihten. *the* Lord eternal :—
 1746 Ʒepit þú nú Ʒenan. † depart
begin thou now to go

Col 84.
Fr 105, 36;
Gen 1764.

7 *Lead thy families,*
7 þine rāne labban.
7 ceapaf to[cnorle.
carrnam of[re.
ræber[tedel-rcól.
rār rra ic þe háte.
monna leor[ort.
107 þu mínun pel.
10 lárnum hýne.
7 þæt land[zeréc.
þe ic þe sol[gno.
7 þan wille. "
7 þa[de foldan.
þu geblet[rað rcealt.
on mundbýr[þe.
mínne lír[zan.
gíf ðe ænig.
eorð-buend[ra.
5 mid reán[gnéteð.
ic hine pen[ðo on.
míne r[ette.
7 móð-hete.
long[amne nið.
lírre r[elle.
wílna p[ærtme.
þam þe pur[ðiað.
þurh þe eorð-buend[e.
ealle on[góð.
14 þolc-bearn[gnédo.
7 f[reondrcipe.
þlírre mínne.
7 bleit[runge.
on woruld-ri[ce.
7 r[ruðende r[ceal.
mæ[ðe þínne.
mon-rím p[erjan.
14 r[ruðe under r[regele.

[83] and leading thy family,
thy cattle for progeny ;
Harran renounce,
thy father's country ;
go as I command thee,
most beloved of men,
and do thou well my
precepts obey,
and seek the land
10 all green which I to thee
" will show to thee
12 a wide-country : *spacious*
thou blessed shalt,
in my protection
15 live :
if thee any
of earth's inhabitants
with evil greet,
I my curse on him
20 will set,
and my hatred,
lengthened enmity :
comforts will I give,
[84] fruit to their desires,
to those who honour thee.
Through thee the dwellers upon
3 shall all receive earth *the children of men*
(the children of the nations) peace
and friendship,
30 my bliss give *grace*
and blessing,
in the world's kingdom :
increasing shall
of thy tribe
the number be,
abundantly under heaven,

	runum 7 dohtnum.	[84]	with sons and daughters,
1765	oð þæt framcýme.		till that with <i>thy</i> offspring
	† folbe peorðeð.		<i>the</i> earth shall be
	peob-lond monig.	4	(many a nation)
	þíne zefýlled.	[85]	filled.'
	him þa abraham zepát.		<u>Abram then departed,</u>
	æhte læðan.		leading <i>his</i> wealth
	of egypta.		<u>from the Egyptians'</u>
	† eðel-meance.		<u>country limit,</u>
	zum-cýrtum zóð.	10	(in wealth abundant,
	zolbe 7 zeolfræ.		gold and silver,
		2	bold and fortunate,)
1740	griðfeornum 7 zezærlz.		as him <i>the</i> Lord of triumphs,
39,20	þra him mrona þearþ.		our Ruler,
	palbenð urrer.		through his word commanded,
	þurh hýz pórþ abeáð.		(<i>his</i> goods from Harran.)
	† ceapaz fram cannan.		<u>They sought the Canaanites'</u>
	† rohton cananéa.		land and <u>territory.</u> <i>city?</i>
	lond 7 leob-zearþ.		
	þatcom leof zode.	19	<u>Then came the friend of God</u>
	on þæt eðel-turr.	20	<u>into that country,</u>
	íðera læðan.		leading <i>the</i> women,
1775	gære zebebban.		<i>the</i> dear sharer of <i>his</i> bed,
	7 hýz fruhtruan.	28	and <u>his brother's son's</u>
	þif on pillan.		<u>wife</u> willingly.
	pintra hæfde.		Winters <i>he</i> had
	† fíf 7 hund zeofontiz.		five and seventy,
	ða he fánan fceolbe.		when he must travel,
	cannan ofzifan.		Harran forsake,
	7 cneop-mazaz.		and <i>his</i> kinsmen.
	him þa ferman zepát.	30	Then <i>he</i> went journeying,
	fæber ælmihtizez.		of <i>the</i> almighty Father's
1780	láne zemýndiz.		precepts mindful,
39,25	land fceapian.	-33	<i>the</i> land to view,
	zeonð þa folc-fceane.	-34	among the nation-hordes
	be fnean hæfe.		at <i>the</i> Lord's behest,
40,1	abraham þíbe.		(Abram widely)
1782			

ca 86.
The 107, 34i
Gen 1799.

oð þ ellen-riðr.
to nem com.
riðe rpeðiz.
cynne cananey.
þa hine cýning engla.
abrahame.
repde rersa.
ðómært peneba.
j ðrihten cwæð.
þæt iƿ ƿeo eorðe.
þe ic ælznene.
tudne þinum.
torhte wille.
pærtmum [zepló^a.
on zepealð ðón.
riúme riíce.
þa ƿe riinc zoðe.
ri-beb pophte.
j þa paldende.
liƿer leoht-ƿnuman.
lác onƿæzðe.
[86] ƿarƿa helme.
him þa zyt zepac.
abraham teartan.
eazum plitan.
on lanðe [cýrt.
liƿe zemunde.
heoƿon-ƿeanðer [zehát.
þa him þurh haliz ƿýrð.
riƿona rers cýning.
riðð zecýððe.
oð þ ðriht-ƿenar.
ðuzubum zefóran.
þær iƿ [þotl-pela^b.

[85] till that the chief renowned
to Sichem came,
in his journey prosperous,
to the kin of Canaan.
Then the King of angels
to Abram
himself revealed,
(firm Judge of nations);
and the Lord said :—
10 'This is the earth
all-green which I
to thy progeny
will (brightly
with fruits adorned)
in power make,
a spacious realm.'
Then the chief to God
an altar wrought,
and to the Powerful then,
20 the Author of life's light,
an offering sacrificed,
to the Protector of spirits.
Then again departed
Abram from the east,
with his eyes to look
on the land's excellence,
He the love remembered,
the promise of heaven's Guardian,
which to him, thro' his holy word,
30 himself the King of triumphs
had in sooth declared :
till that the fellow-men
prosperously journeyed
to where is a rich dwelling

^a I have given Lye's interpretation of zepló, which seems justified by the context. The word is of singular form, and seems not to occur elsewhere.
^b For the substantive pela, perhaps we should read rers, rich, wealthy, &c.

landa [MS.

(86)

bethlem háren.

1800 beorn[†] bliðe-móð.

7 his broðor runu.

forð ofer fóran.

40, 10 folc-mæno land.

eastan mid æhtum.

† æfærte men.

peall-teapan hleoðu.

7 him þa sic[†]cupon.

þær him plite-beorhte.

ponzar zepuhton:.

Beth-el called.

The chief blithe of mood

and his brother's son

journeyed forth over

populous lands,

[sions,

from the east with *their* posses[†]

pious men,

over wall-steep mountains,

and chose them there a home,

10 where to them with beauty bright

the fields appeared.

XXVI.

XXVI.

1805 Abraham þa.

oðere riðe.

ri-bed porhte.

he þær forðum zob.

torhtum[†] crzbe.

tiber onjæzbe.

his lif-frean.

him þær^{*} leán[†] azear.

naller hneaplice.

þurh his hand[†] metend.

1810 on þam zleb-ryðe.

zum cýrtum til.

ðær[†] hæj-bora.

40, 18 þrage riððan.

ricum punobe.

7 pilna breac.

beorn mid[†] brýde.oð þ[†] bróh-bréa.

cananea pearð.

cýnne zetenzé.

1815 hunzer se hearða.

hám ritendum.

Abram then

*a second time**an* altar wrought :

he there God with words

fervent called [†]*an* offering dedicated

to his life's Lord.

He there gave him *a gift,*

20 not sparingly,

through his hand ~~meting it~~ *the* [†]

on the ember-place,

the man in wealth abounding.There *the* bold leader*a* while afterlived in *those* dwellings,and *his* desires enjoyed,*the* chieftain with *his* bride,

until that dire calamity

was to *the* Canaanites'

kin grievous ;

the hard hunger,

to the home-sitting

* For þær I suspect we should read þær.

Ed 89i
 Fr 109.31i
 Gen 1831.

40, 20

CÆDMON'S PARAPHRASE.

109

ab	pæl-Ʒum penum.	[86]	men fatally stern.
	him þa pír-hýðƷ:		Then <i>the</i> wise-heedy
	abraham Ʒepát.		Abram departed,
	on eƷypte.		in Egypt,
	þruhtnéƷecóren.		<i>the</i> chosen of <i>the</i> Lord,
	þrohtað Ʒécan ^a .		to seek a sojourn :
	Ʒleah pæncart peán.	- 7	<i>the</i> righteous fled from calamity,
	pæf þ Ʒíte to Ʒrang.	- 8	<i>the</i> infliction was too strong.
10	abraham maðelobe.	- 9	Abram spake—
	Ʒereah eƷypta.	10	<i>he</i> saw <i>the</i> Egyptians'
	horn-rele ^b hƷíte.		white turreted habitations
	Ʒheá-býruƷ.		and metropolis <i>chief cities</i>
20	beoƷhte blícan.		brightly glitter.
	onƷan þa hƷ bƷýb Ʒrea.		Began then his bride <i>the</i> chief,
	pír-hýðƷ pep.		<i>the</i> wisely cautious man,
	póndum læpan.		by words to teach :—
	Ʒóððan eƷypte.		' Since <i>the</i> Egyptians,
	eazum moton.		with <i>their</i> eyes, may
5	on þinne plite plitan.		on thy beauty gaze,
	plance moniƷe.	- 20	many proud <i>ones</i> ;
	þonne æðelinga.		when of men
4	eoƷlar pénéað.	- 22	<i>the</i> earls ween,
	mæƷƷælƷ-Ʒceno.	- 22	woman of elfin beauty !
	þ þu mímƷƷe.		that thou art my
	beoƷhte Ʒebebba.		bright consort,
	þe Ʒile beoƷna Ʒum.		thee will some chieftain
	him ƷeáƷman.		for himself possess :
	ic me on-azén ^b mæƷ.	- 28	I for myself may fear
0	þ me ƷƷraðna Ʒum.	[89]	that me some enemy,
	pæpner ecƷe.	30	with weapon's edge,
1	ƷoƷƷƷeond-mýnbe ^c .	31	through hostile mind,

^a This phrase occurs also in the poem of the Phoenix : Ʒ hi ƷeoƷ þonan. in þaƷ deað-bene. þrohtað Ʒohtou. Exeter MS. fol. 61 b.

^b For on-azén I suspect we should read on-eƷan.

^c I have translated as if Ʒeond-mýnbe had stood in the text, which seems to be the true reading, though the other may perhaps be justified, and rendered, *through amorous mind.*

(89)

	peope beneote.		of life deprive.
40, 25	ƿara þu ƿarƿa.		Say thou, Sarah,
1832	þ þu ƿie ƿƿeoƿƿon mīn.		that thou art my sister,
	līceƿ mæge.		my body's kin :
41. 1.	þonne þe leob-ƿeƿar.		when thee <i>the</i> men of <i>the</i> country,
	ƿnebbeƿnucƿen.	6	<i>the</i> strangers, ask,
	hƿæt ƿie ƿneonb-luƿu.		what may be <i>the</i> friendly love*
1835	ellðeodigra.	8	of <i>the</i> foreigners,
	ūnceƿ tƿeƿa.		of us two
	ƿeonne cumenna.	10	come from afar ;
	þu him ƿeƿe hēl.		do ^{hide} thou from them strictly hide
	ƿoðan ƿƿæce.	12	true speech,
	ƿƿa þu mīnum ƿcealt.		so thou shalt my
	ƿeope ƿebeoƿgan.		life secure,
	ƿiƿ me ƿneodoƿbrūhten.		if <i>the</i> kind Lord to me ^{for safety} protection
	on ƿoƿulb-ƿice.		in <i>the</i> world's kingdom,
	ƿalbenð uƿƿer.		our Ruler,
1840	án ælmihtig.		the Almighty, grant,
	ƿƿa he æƿ dýðe.		as he erst did,
	lenƿnan líƿeƿ.	20	longer life,
	ƿe uƿ þaƿ labe ƿceoƿ.		who hath shaped this way for us,
41, 5	þ ƿe on eƿiptum.		that, among <i>the</i> Egyptians, we
	áne ƿceolbe.		might, with honour,
	ƿneƿena ƿneclan.		desire/benefits.
	ƿuƿ ƿneƿu ƿécan.		and to us seek advantage†.
	þa com ƿellen-ƿoƿ.		Then came <i>the</i> bold
	eoƿl ƿðian.	27	earl journeying,
1845	abƿaham mīð æhtum.		Abram with <i>his</i> stores,
	on eƿypte.		into <u>Egypt</u> ,
	þær him ƿcolc-ƿeƿar.	30	where to him <i>the</i> people
	ƿnebbe ƿeƿon.	31	were strange ^{††} ,
	ƿne ūncuðe.	32	unknown men.
	ƿoƿðum ƿƿæcon.		Spake with words,
1848	ymb þær ƿíƿeƿ ƿlice.		about the woman's beauty,
	ƿlonce monige.	35	many proud ones,

* That is, of what nature the connexion may be.

class
 Phil 11.30
 Gen 1863.

| bugeðum ðealle.
 | hum ðrihtlicu mæg.
 | onplite ^a modgum.
 | mænegum ðuhte.
 | cýnninges þeznum.
 | he þ cuð ðyðon.
 | heora folc-ŕnean.
 | 7 ŕæzerro lýt^b.
 | for æbelinge.
 | ðiberet runnon.
 | ác he ŕarpan.
 | 7 7iðor micle.
 | 7 7ynnumne plite.
 | 7 orðum he nebon.
 | oð þ he læðan heht.
 | leoflic 7iŕ to.
 | hiŕ ŕelŕeŕ ŕele.
 | 7inceŕ ðriŕta.
 | æðelinga helm.
 | heht abraha^me.
 | bugeðum 7repan.
 | hŕæðene ðrihten 7earð.
 | 7rea ŕaraone.
 | 7ah 7 ynne.
 | for 7iŕ-mýne.
 | 7er 7naðet onzealb.
 | heaŕðeŕmud hiŕum.
 | hæŕŕtealbna 7yn.
 | ouŕæt hŕæðene.
 | 7umena albor.

{89} ^{convent}
 of virtues void :
 to them a noble damsel,
 3 in mien to the proud
 many she seemed,
 to the king's thanes :
 they that made known
 to their nation's lord,
 and yet fairer
 before the prince
 10 the woman represented;
 for they Sarah's
 much more
 winsome beauty
 praised with their words,
 until that he bade lead
 the lovely woman to
 his own palace :
 the dispenser of treasure,
 protector of men,
 20 bade them Abram
 exalt with honours.
 Yet the Lord was,
 the Supreme, towards Pharaoh
 hostile and angry,
 for woman-love
 26 he therefore dearly paid,
 hardly, with his household,
 his unlicensed joy^c.
 Yet understood
 30 the chief of men

robare clau

remembered

^a MS. and Junius, on plite.

^b The word lýt signifies, according to Lye, *vultus* : he thus renders the passage, 7 ŕæzerro lýt ðere runnon, *pulchriorem vultum femine sole*. But I have no doubt that for lýt we ought to read 7ýt, and that runnon is the pret. pl. of some verb unrecorded in A. S., probably cognate with the Islandic *sanna*, *comprobare, demonstrare, verum prædicare (aliquid), confirmare*.

^c Literally, his joy of bachelors.

- 1864 ^{the Lord punished him} hpæt him paldend p^ræc. [89] what *the* Lord avenged on him,
 pite-ppingum. with whips of punishment,
- 1865 heht him abraham tó. [90] commanded to him Abram;
 egerum zedneadne. with fears tormented,
 brego egypto. *the* lord of Egypt,
 7 hir brýð ageaf. and gave his bride, ^{ed him}
 píf to zepealde. his wife, into his power:
 He heht him p^ræc^r ceóran. - - †8 ^{commanded him to choose} bade him choose him for friends
 ellor ædelingar. men elsewhere,
 oðre duzeðe. 10 other allies.
 abeab þa p^ræod-cýnung. Bade then *the* great king
 þeznum finum. 11 his thanes,
 1870 ombiht-rcalcum. 12 his official servants,
 þ he hine áplíce. that they him honourably,
 ealler onrundne. quite uninjured,
 eft zebrohten. again should bring
 of þære folc-rcæne. from that tribe of people,
 41, 20 þ he on f^ruðe p^ræne. that he might be in peace.
 ða abraham. Then Abram
 æhte læbbe. 20 his possessions led
 of egypta. from *the* Egyptians'
 † eðel-meapce. land-frontier;
 1875 he ellen-þófe. they renowned *men*
 idere ferebon. conveyed *the* woman,
 brýð 7 bezar. 25 *the* bride and *her* bracelets,
 þ he tó bethlem. till that they to Beth-el,
 † on cuðe pic. 27 into *their* known habitation,
 † ceapar læbbon. led *their* stores,
 eabge eorð-pelan. rich in worldly wealth,
 oðre f^ruðe. 30 a second time,
 píf 7 pillan^b. *their* women gladly,
 7 heopa populb-zerþeón. and their worldly treasure.
 1880 onzunnon him þa býclan. 33 Began them then to build

^a That is, Abram was with fears tormented.

^b For 7 pillan we ought probably to read on pillan, *willingly, gladly*; unless pillan be synonymous with, or an error for, pýlna, *handmaidens, bondswomen*.

7 heona buhþ nrænan. [90]
 7 rele rettan.
rao nrpan.
penar on ponze.
pi-bed retton.
neah þam þe abraham.
 8 æron nrænde.
 hys paþende.
þa perant com.
 9 þær releabza eft.
 10 ecan þrhtneþ.
nrpan rseþne.
 noman peoþaðe.
til-móðig eoþl.
tibeþ onræzbe.
 þeobne enzla.
 þancode rþiþe.
 lifes leoht-fþuman.
 lifre 7 ára.:

[90] and rear their town,
 and habitation settle,
 their halls renew.
 The mer in the plain
 an altar placed,
 near that which Abram
 had earlier reared
 to his Lord,
 when from the west he came. westward
 10 There the blessed man again
 the Lord eternal's,
 anew with voice,
 name praised ;
 the virtuous-minded man
 an offering sacrificed
 to the Lord of angels,
 fervently thanked
 the bright Source of life
 for his comforts and riches.

XXVII.

XXVII.

1 Þunedon on þam picum.
 hæþdon þilna rzenht.
 abraham 7 loth.
 ead þnýttedon.
 oð þ hie on þam lande.
ne meahon leng romed.
blæder þnucan. 26
 7 heona þezna þær.
 æhte habban.
 ac reolbon þanræzte.
 þa þincar þý.
þumop rscan.
ellon eðel-reþb.
 oft þænon teonan.
 þær þærtra þeþa.

20 Dwelt in those habitations,
 had fulfilment of their wishes,
 Abram and Lot,
 enjoyed happiness,
 till that they in the land
 might not together longer
 prosperity enjoy,
 and there both their
 possessions have ;
 but must the upright,
 30 the chieftains, therefore,
 more distant seek
 a settlement elsewhere.
 Oft were injuries,
 of those righteous men

[90].

- 1898 pepebum zemaene.
heapbum^a hearnm-pleza.
 þa se halga ongan.
 ána zemýnbiz.
 abraham fprecan.
 1900 fægne to lothe.
 ic eom[†] fæbera þín.
 1910 1b-zehýnbum.
 þu mín ruhtenza.
né fceolon unc betpeonan. 10
 teonan peaxan.
pruht[†]pruðian. 12
 42,10. ne þ pille zob.
 ác pit fýnt zemaþaz.
 unc zemaene ne fceal.
 1905 ellerfapht.
nýmþeteall tela.
 luþu lanþrumu.
 nu þu loth zepenc.
 þ unc móðize.
 ýmb mearce fittað.
þeóða þrýmþerte.
þegnum 7 þeríððum.
folc cananea.
 7 þeretia.
 1910 þófum þuncum.
ne þillað þúmon unc.
land ruht heora.
þorðon þit læðan feolon. 21
 1912 teon þit^c of þýrre ftope. 30
 42,15 7 unc þtaðol-panþaz.

common to *the* bands,
 to *the* herdsmen strife.

Then began the holy man,
 of *his* possessions mindful,
 Abram to speak
 fairly to Lot:—

‘I am thy father’s brother,
 by kindred birth,
thou my brother’s son;

between us two shall not
 injury wax,

strife prosper,

nor will that God permit,
 for we are kinsmen;
 to us shall not be common
 aught else,
 save all good,
 lasting love.

Now thou, Lot, bethink *thee*,
 that bold ones

20 dwell round *our* limit,
 famous nations,
 with vassals and allies,
 the folk of Canaan,
 and *the* Perizzites^b,
 renowned warriors:

they will not further grant us
 their land-right;

21 therefore must we lead *forth*,
 30 from this place withdraw,
 and for us fixed lands

^a I have rendered *heapbum* by *herdsmen*, as it appears to be the same as *hýnbum*: “And there was a strife between the herdsmen of Abraham’s cattle and the herdsmen of Lot’s cattle.” Gen. xiii. 7.

^b “And the Canaanite and the Perizzite dwelled then in the land.” Gen. xiii. 7.

^c *þit* seems to be here used redundantly.

42, 20

CÆDMON'S PARAPHRASE.

13	rūmon rēcan. ic ræb ꝥꝥnece. bearn anoneꝥ. bezna unceꝥ.	1	more widely seek. I counsel speak, child of Haran ! for both of us,
15	rōðne ꝥeꝥe. ic þe rēfēꝥ dōm. līꝥ leoꝥa. leoꝥna þe reoꝥa. ꝥꝥeꝥanc-metā. þīne mōðe. on hꝥilce healꝥe. þu wille hꝥyꝥꝥe dōn. ꝥꝥyꝥꝥan mīð ceape. nu ic þe ꝥꝥyꝥꝥeabeað.	10	true <i>counsel</i> say : I its decision to thee leave, <i>my</i> friend ; inform thyself, and deliberate in thy mind, on which side thou wilt depart, turn with <i>thy</i> cattle ; now I have offered thee <i>thy</i> choice.*
20	him þa loth zepāt. landꝥceapꝥan. be iorðane. zꝥene eorðan. reo ꝥæꝥ ꝥæꝥꝥꝥꝥe. ꝥ ꝥæꝥꝥꝥꝥꝥe. lagō-ꝥꝥeꝥꝥꝥꝥꝥ leoht. ꝥ zelic zoder. neorꝥna ranze. on* þ neꝥzenb zob. for þeꝥa rꝥꝥꝥꝥꝥꝥ. ꝥylme zerealde. ꝥoboman ꝥ zomorꝥan. ꝥꝥeꝥꝥꝥꝥꝥ līꝥ. him þa eapðꝥeꝥeꝥ. ꝥeðel-ꝥecl. ꝥunu anoneꝥ. on ꝥoboma býꝥꝥ. * * *	16	<u>Lot then departed,</u> <u>the land to view</u> by Jordan, <i>the green earth,</i> <i>revived, refreshed</i> which was with waters moistened, and with fruits decked, washed with liquid streams, and like God's paradise, till that <i>our</i> Preserver God, for men's sins, gave to <i>the</i> fire Sodom and Gomorrah, to <i>the</i> swart flame. <u>Chose him then a dwelling,</u> and <u>a land-settlement,</u> <i>the son of Haran,</i> in Sodom city, * * *

* For on we should certainly read oð, which is necessary both to the sense and the construction, and is corroborated by Gen. xiii. 10. "Before the Lord destroyed Sodom and Gomorrah."

- 1930 sēhte sīne.
 beazaf fram bechlem.
 † botl-geƿteƿeón.
 pelan punben zolb.
punobe riððan.
 † be iorðane.
 geara mænezō.
 þær folc-ƿeƿe.
 42,25 fægne ƿæron.
 men aƿleare.
 metode láðe.
 43,1 ƿæron ƿodomirc cynn.
 1935 gýnnum þurte.
 † ðæbum zebpolene.
 ðruzon heora ƿelfra.
 écne únƿæb.
 æfne ne polbe.
 þam leob-þearum.
 loth^b onfón.
 ac he þæne mæzðe.
 mon-ƿíran fleah.
 1940 þeah þe he on þam lanbe.
 lifian ƿeolbe.
 facen † fýpene.
 † híne fægne heolb.
 þearƿert † zebýlbiz.
 on þam þeodƿipe.
 43,5 † femne þon zelicoƿt.
 lápa zemýnbiz.
 þe he ne cuðe.
 hpæt þa cýnntýdon.
 1945 abraham punode.
 † eðel-eapdum.
 1946 cananéa forð.
 hune cýning engla.

[91]

his possessions,
bracelets from Beth-el,
and household treasures,
wealth, twisted gold.

He dwelt afterwards
by Jordan

many years,

8 where *the* towns^a
were fair,

10 *the* men of honour void,
hateful to *their* Creator.

12 *The* Sodomitish race were
bold in sins,
in deeds perverse ;
they committed of themselves
continual depravity.

Would not ever

[92] those public manners †
Lot adopt ;

20 but he of that people
21 ^{avoided} fled *the* sinful ways,

(though he in the land
must live,)

— 24 *their* fraud and crimes,
and held him fair,

in morals firm and patient,
in that nation,

even most like as
(of precepts mindful)

30 that he knew not
what those people did.

Abram continued
in the native dwellings
of the Canaanites still :
him *the* King of angels,

^a Literally, *the folksteads.*

^b MS. and Junius leoht.

Ca 921
 Th 117, 23i
 Gen 1958.

43, 10.

CÆDMON'S PARAPHRASE.

metod mon-cýnner.	[92]	Creator of mankind,
mundbýrþe heolb.		in <i>his</i> protection held,
pilna pærftum.		in <i>the</i> fruits of <i>his</i> wishes,
7 þowulb-ðugeðum.	- - 4	and worldly goods,
luþum 7 luttum.		in love and favours ;
þorþon hif lóf reczað.		wherefore his praise say,
þibe unþen polcnum.	- - 7	wide under <i>the</i> skies,
þeþa cneorýrre.		<i>the</i> families of men,
fullþona bearn.		children of ^{baptized} <i>the</i> ^{son} <i>baptized</i> .
he fréan hýnþe.	10	'He <i>the</i> Lórd obeyed
eftum on eðle.		gratefully in <i>the</i> land,
þenden he þearþer þreac.		while he <i>the</i> earth enjoyed
hálig 7 hize-ferð.		<u>holy and wise of mind.</u>
nærne hleop-þona ^a .		Never
æt feorhtan.	15	.....
æþne þeorðeð.		shall ever be
þeoph-bérenþna.		for <i>those</i> bearing life
þorht 7 ácol.	16	afraid and trembling.
mon þor metode.		Man before <i>his</i> Creator
* * *		
* * *		
* * *		
þe him æfter á.	20	who to him ever after,
* * *		
* * *		
* * *		
* * *		
þurh zemýnþa 7 þeð.		by dint of meditation,
móþe ^b 7 ðæðum.		in mind and deeds,
þorþe 7 7eþitte.		word and wit,

^a According to Lye, hleop-þona signifies *hominum factura* ; while Manning (in Suppl.) renders it *homo discens, discipulus*. The whole passage, to the end of the canto, is extremely obscure, some lines being wanting, as is evident from the defective alliteration.

^b MS. and Junius móþ.

(92)


1959 þīre þance.
oð hīr fealþon-zeþal.
oleccan pile:.

wise thoughts,
until his divorce from life †
3 will serve.

XXVIII.

XXVIII.

1960 Ða ic alþon zeppæzn-
elamīþarna.
† frómne folc-tozan.
† frýnð zebeodan.
ðrlahoman.
him ambrhæfel.
43, 15 of rennar.
fríbe þorulbe^a.

Then heard I that *the* prince
of *the* Elamites,
the bold folk-leader,
an army raised, 
Chedorlaomer :
to him Amraphel
10 of Shinar,
widely in *the* world,

* * *
rór on fultum.
zeþiton hie þeoper þa.

marched in succour.

1965 † þeob-cýnningaz.
þrýmme micle.
fécán frúð ðanon.
roðoman 7 gomorraþan.
þa þær frúð-herzum.
be iorðane.
þena[†] ðel-land.
þíbe[†] zeonð-tenbeb.
† folde[†] zeonðum.

They four then departed,
kings of nations,
with a great multitude,
to seek south from thence
Sodom and Gomorrah.
Then with hostile bands was,
by Jordan, ^{native}
20 the people's natat land
wide overspread,
the ~~sea~~ with enemies.

1970 † þeolbe þorht moniz.
blác-hleor íber. - - - 24
bifrenbe zán.
on frumber fræðm. - - - 26
þeollon þenzenb.

Must many a fearful
pale-faced damsel
trembling go
into a stranger's embrace.
Fell *the* defenders
of *their* ^{brides} brides and bracelets,
sick with wounds.

1972 † þrýða 7 beaga.
bennum feoce.

* The lines containing the names of the other two kings, Arioch and Tida have been inadvertently omitted by the copier of the MS. The sense of the line fríbe þorulbe depends upon what should follow, but is now lost.

Ed 931
 The 119, 30;
 Gen 1987.

3, 25.

CÆDMON'S PARAPHRASE.

him þa tozæaner.	[93]	Against them then,
mid lufuð-þræce.	2	with warlike <u>force</u> ,
þre fornan.		marched five
folc-cýninga.		kings of nations,
freotum suðon.		with <i>their</i> bands from <i>the</i> south ;
polbon soðome burh.		<i>they</i> would Sodom city
þraðum þerian.		from foes defend.
þa wintera xii.		These winters twelve
norðan ær.		before to <i>the</i> northmen
niebe weorðon.	10	must needs
gombon gielban.		pay ^{tax} <u>homage</u> ,
gaxol gellan.		and <u>tribute give</u> ;
oð þ þa leóða.		till that those nations
lenz ne polbon.		no longer would
elamitanna.		<i>the</i> Elamites'
albon gwiðan.		prince strengthen
folc-gertreonum.	- 17	with <i>the</i> public treasures,
ac him gnom-gwicon.		but <i>they</i> deserted him.
foron þa foromne.	- 19	<i>They</i> then marched together,
francan ^a þærou hlúða.	20	<i>the</i> javelins were loud,
þraðe wæl-hefuzar.	- 21	wroth <i>the</i> bands of slaughter,
ganz ge wanna fuzel.		<i>the</i> sad fowl sang
underf deoneð-gceartum.		amid <i>the</i> dart-shaft,
þearfz reðena.	- 24	dewy of feathers,
þær onþenan.?		<i>the</i> rush expecting.
hæleð gnetton.	- 25	<i>The</i> warriors hastened
on mægen-copðrum.	- 27	in powerful bodies,
móðum þryðze ^b .		bold of mood,
oð þ folc-gertume.		till that <i>the</i> hosts of nations
geraþen hæfðon.	30	<u>had come</u>

^a Lye, citing this place, explains francan by *Franci, Francones*; but francan is undoubtedly a missile weapon, as is evident from the passage in the "Death of Byrhtnoth"; *þær ceolan sunu. þe þone forman man. mid his francan ofrceat.* See "Anal. Angl. Sax." p. 123, line 27. and "Conybeare's Illustrations," p. xci. See also "Westenrieder Glossarium Ger. Lat." voce *Francisca*.

^b The expression móðum þryðze is rendered by Lye *animis depressi*, which surely cannot be the author's meaning.—Perhaps we ought to read þrytce.

		(93)	
1988	<u>rið</u> toromne. - - - 1		together from afar,
	<u>ruðan</u> 7 <u>norðan</u> .		from south and north,
	<u>helmaum</u> þeahte. 3		with helmets decked.
	<u>þær</u> þær <u>hearð</u> pleza.		There was hard play,
1990	<u>þæl-zana</u> <u>þruxl</u> .		an interchange of deadly weapons,
	+ <u>rið-cýnm</u> <u>micel</u> . -		a great war-cry,
	<u>hlúð</u> <u>hilbe</u> <u>grefz</u> .		a loud battle-crash. . .
	<u>handum</u> þnuðon. - - - 8		Drew with <i>their</i> hands
	<u>hæleð</u> of <u>rcæðum</u> . - - - 9		the warriors from <i>their</i> sheaths
	<u>hriuz</u> - <u>mæleb</u> <u>gfeorb</u> .	10	the <u>ring-hilted</u> sword,
44, 5	<u>eczum</u> <u>ðihtz</u> . - - - 11		of edges doughty ;
	<u>þær</u> þær <u>leaðfýnðe</u> .*		there was found easily
	<u>eople</u> <u>onlez</u> - <u>ceap</u> . - - - 13		death-work to <i>the</i> man
	<u>reðe</u> ær ne þær.		who ere was not
1995	<u>mæðer</u> <u>zenihtzum</u> .		with slaughter satiate.
	+ <u>norð</u> - <u>men</u> <u>þæron</u> .		<i>The</i> northmen were
	<u>ruð</u> - <u>folcum</u> <u>griçe</u> .		to <i>the</i> southfolk destructive.
	<u>þurðon</u> <u>góðom</u> - <u>þare</u> .		<i>The</i> inhabitants of Sodom were,
	7 <u>zomorpe</u> .		and of Gomorrah,
	<u>zolber</u> þbrýttan. 20		the dispensers of gold,
	æt þæm <u>lind</u> - <u>cróðan</u> .		at <i>the</i> press of shields ^b
	<u>iet</u> <u>um</u> þedroþene.		deprived of <i>their</i> beloved
	<u>fýrð</u> - <u>zerceallum</u> . - 23		martial comrades.
	<u>zeriton</u> <u>feorh</u> <u>heora</u> .		<i>They</i> retired, their lives
2000	<u>fram</u> þam <u>folc</u> - <u>gryðe</u> .	- 25	(from the <i>battle</i> -place of nations)
	<u>fleáme</u> <u>nerzan</u> .		by flight to save,
	<u>reczum</u> <u>ofplezene</u> . - - - 27		smitten by <i>the</i> soldiers.
	<u>him</u> on <u>gpaðe</u> <u>feollon</u> .		Fell on their path
	<u>æðelinz</u> <u>beaþn</u> .		<i>the</i> children of <i>the</i> people,
44, 10	<u>eczum</u> <u>ofþezðe</u> .	30	by <i>the sword's</i> edge consumed,
2003	<u>pill</u> - <u>zeriððar</u> .		<i>their</i> voluntary comrades.

* The sense of this and the three following lines is obscure, and my translation, I fear, far from satisfactory.

^b Literally, *at the linden crowd*, from the wood of the linden or lime-tree, of which the bucklers were made. See my translation of "Rask's Anglo-Saxon Grammar," p. xliii. note.

121.94i
 The 121.33i
 Gen 2019.

4.15.

CÆDMON'S PARAPHRASE.

(93)

hæfde <u>ƿig-ƿigon.</u>	-	Had victory in <i>the</i> battle
elamitapna.		of <i>the</i> Elamites
ƿonber <u>ƿiſa.</u>	3	<i>the</i> ruler of <i>the</i> marshalled host,
ƿeolb <u>ƿæl-ƿtope.</u>	4	held <i>the</i> battle-place.
ƿepát <u>ƿeo ƿæpna laſ.</u>	5	Went the weapons' leavings
ƿæſten <u>ƿécan.</u>		to seek <i>a</i> fastness.
ƿýnb <u>ƿoib ƿruðon.</u>		<i>The</i> foes pillaged <i>the</i> gold,
<u>áhuban þa mið heſſe.</u>		then plundered with <i>their</i> band
ƿonb- <u>bunh ƿepa.</u>		<i>the</i> treasury of <i>the</i> men
ƿoðoman ƿ <u>ƿomoppan.</u>	10	of Sodom and Gomorrah.
þa <u>ƿællægealb.</u>	11	At that time dearly paid <i>as opportunity</i>
maerne ceapſta.		<i>the</i> great cities ;
<u>maegð ƿiðebon.</u>	[94]	<i>the</i> virgins departed,
ƿæmnan ƿ <u>ƿuðupan.</u>		<i>the</i> damsels and <u>widows,</u>
ƿneonbum <u>herlæzene.</u>		of <u>friends beſett,</u>
ƿnom <u>hleop-ƿtole.</u>	15	from <i>their</i> asylum :
<u>hettend læbbon.</u>		driving <i>they</i> brought
úe mið æhtum.		out, with <i>his</i> possessions,
ƿabrahameſ <u>mæg.</u>		Abram's kinsman,
of ƿoðoma býruð.	20	from Sodom city.
ƿe þ ƿoð mægton.		We may that soothly
ƿecgan ƿ <u>ƿurður.</u>		further say,
hƿelc ƿiððan ƿearð.		what was afterwards,
æfter þæm <u>ƿehnaerte.</u>		after <i>the</i> slaughter,
hepe- <u>ƿulſa ƿið.</u>		<i>the</i> march of <i>these</i> war-wolves,
þana þe læbbon.		of those who led <i>away</i>
loch ƿ leoda <u>ƿoð.</u>		Lot and <i>the</i> people's goods,
ƿuð- <u>monna ƿinc.</u>	28	<i>the</i> southmen's treasure.
ƿigone ƿ <u>ƿulpon.</u>		<i>They</i> in victory exulted.

as opportunity permitted them.

XXVIII.

XXVIII.

Ðim þa ƿecg hƿaðe.	30	Then <i>a</i> warrior hastily
ƿepát ƿiðian.		went journeying,
áſgápa laſ.		one <i>a</i> leaving of <i>the</i> weapons,
ƿe ða ^a ƿuðe <u>ƿenær.</u>	33	who had been saved in battle,

^a For ða it seems that we should read ðe in this place.

(104)

2020	abraham gécán. ge þ̅ onleg-peorc. þam ebrycan. eople gēcýðbe. † forplegen gwiðe. —	5	Abram to seek, who that fatal work to the Hebrew earl announced, <i>that were cruelly slaughtered</i> <i>the folk of Sodom,</i> <i>the flower of the nations,</i> and Lot's misfortune.
44, 20	godoma folc. leoda buguðe. Ʒ lothes gwið. þa þ̅ unrit-gpell. abraham gægzbe.		Then that tale of woe
2025	Ʒneondum ginum. bæð him fultumer. pærpægt hæled. pill-gedortan. aner Ʒ manne. eƷcol þrubban. cpæð þ̅ him pæne. peorce on mode. —	10	Abram told to his friends, besought to him <i>their</i> aid, <i>the righteous man,</i> <i>his confederates,</i> Aner and Mamre, Eshcol third ; said <u>that to him was</u> <u>grief in mind,</u>
	gorxa gánot. þ̅ hƷr gƷuhtgxa.	15	of sorrows <i>the most painful ;</i>
2030	þ̅ hƷr gƷuhtgxa. þeop-nýð þolode. bæð him þræc-gáfe. þa pincar þær. pæð fahucgan. —	20	<u>that his brother's son</u> <u>was suffering servitude ;</u> besought <i>those daring men</i> to him, those warriors, for this counsel devise,
	þ̅ hƷr hylde-mægz. áhned punde. beorn mid þrýðe.	24	that his dear kinsman might be rescued, <i>the chieftain with his bride.</i>
44, 25	him þa þ̅ broðor þrý. æt gƷræce pæne. gƷedum miclum.	30	To him the brothers three, at that deliberation, with earnest zeal
145, 1	hælbond hýge-gorze."	31	<u>healed the mental sorrow,</u>
2035	heardum pordum. † ellen-gáfe. Ʒ abrahame.		with bold words, <i>the renowned for valour ;</i> and to Abram gave <i>their</i> faith, that they his anger with him
2037	Ʒneopa gælbond. þ̅ hie hƷr torn mid him.		

Col 05:
 Th 123, 33;
 Gen 2055.

CÆDMON'S PARAPHRASE.

123

ƒ ƒepnæcon on ƒpæðem.	- - -	{94}	on <i>the</i> foes would wreak,
oððe onƒpæl ƒeallan.			or in slaughter fall.
þa ƒe halga heht.			Then the holy man bade
hiƒ heornð-ƒepnoð.			his hearth-retainers
ƒæpnaƒonƒón.			<i>their</i> weapons take :
he þær ƒiƒena ƒanoð.			<u>he there warriors found,</u>
æƒc-bepenðna.			<u>bearers of <i>the</i> ashen spear,</u>
xviii.			<u>eighteen</u>
ƒ ccc. eac.			<u>and three hundred eke,</u>
þeonden ^a holdþna.	10		to <i>their</i> lord faithful,
þana þe he ƒiƒte.			of whom he knew
þ meakte þel æghƒýlc.			that each could well
on ƒýnð ƒeƒan.			to battle bear
ƒealpe linde ^b .	- 14		<i>the</i> fallow linden.
him þa abraham ƒepát.	[95]		Abram then departed,
ƒ þa eorlar þný.	16		and the earls three, [given,
þe him æn ƒreope ƒealbon.			who ere to him <i>their</i> faith had
mið heora ƒolce-ƒeƒnume.			with <i>their</i> band of people ;
ƒolþe hiƒ mæg huƒu loch ƒalýn-			<i>he</i> would at least his kinsman Lot
of láðƒcipe.	20	[nan.	from calamity. [release
ƒuncar ƒanon ƒóƒe.	- - - 21		<i>The</i> warriors were renowned,
ƒanbaƒ ƒæƒon.	22		bore <i>their</i> shields
ƒonð-ƒnómlíce.			stoutly forth
on ƒolð-ƒeƒe.	- - - 24		on <i>the</i> earth-way.
hiðe ƒulƒaƒ.			<i>The</i> war-wolves
heƒe-ƒicum neh.			near to <i>their</i> camp
ƒeƒánen hæƒbon.			had marched,
þa he hiƒ ƒnum-ƒapan.	- 28		when he to his leaders,
ƒiƒhýðiz ƒeƒ.			<i>the</i> cautious man,
ƒónðum ƒægðe.	30		said in words,
þáƒeƒ ƒaƒena.			Terah's son,
him ƒæg þeapƒ micel.			<i>that</i> to him was great need
þ he on ƒpa healde.			that he, on two sides,

^a Thus in MS., but apparently an error for þeodne, as the word does not seem to occur elsewhere.

^b In Beowulf we have ƒeolpe lind, p. 194. line 17.

<p>2056</p>	<p>zpmme zud-gemot. [95] <u>zýrtum eorþon.</u> <u>hearnþne hand-plezan.</u> cpæð ꝥ him je halga. éce ðrhten. † eað mihre. <u>æt þam rrene niðe.</u> <u>rpebe lænan.</u></p>	<p><i>the grim war-mote should to the <u>strangers</u> show, the hard hand-play: said that him the holy Lord eternal might easily, at the strife of spears, with success reward.</i></p>
<p>2060</p>	<p>þa ic neðan zerpæzn. <u>under niht-rcupan.</u> hæleð zohilde. <u>hlýn pearð on picum.</u> <u>rcýlba 7 rcearta.</u> - - - 13 † rceotendpa fýll. <u>zud-rlána zezunð.</u> 15 † zupon únræzne. 45,15 <u>under rceat-zenum.</u> - - - 17 † rceapre zánar. - - - 18</p>	<p><i>When, as I have heard, to sleep, 10 under the shade of night, the warrior bowed, was in the camp the din of shields and shafts, the fall of archers, 15 whizzing of war-darts: griped unsoftly among the shooters the sharp arrows, and the ^{lives} of the foes</i></p>
<p>2065</p>	<p>7 feonda rfeoph. † feollon ðicce. 20 þær hlihenbe. <u>húðe renebon.</u> <u>reccar 7 zeriððar.</u> - - - 23 <u>rizon eft ahpearf.</u> <u>of norð-monna.</u> <u>nið-zeteone.</u> † ærc-tín pena. abraham realde.</p>	<p><i>20 fell thickly, where laughing they (had borne) ^{carried away} the spoil, 23 warriors and allies. Victory turned again from the northmen's hostile malice, the spear-glory of the men:— Abram gave war in ransom, 30 not twisted gold, for his brother's son. Struck and felled the enemy in fight:</i></p>
<p>2070</p>	<p>prz to pedbe. naller punben zolb. 30 <u>for hir ruhczwan.</u> <u>rløh 7 rylbe.</u> 17, 314.</p>	<p><i>for his brother's son. Struck and felled</i></p>
<p>2072</p>	<p>feond on rfitte^a. — 33</p>	<p><i>the enemy in fight:</i></p>

^a Lye renders this line *exultans in cantilena*. I suspect rfitte to be an error for rohte, or rather rþhte, and have translated accordingly.

Ed 96;
Th 125, 32;
Gen 2088.

{95}

73 him on fultum gnap.
heoron-riſcer pearð.
heſzar purdon.
74 reoper on fleame.
75 folc-cyniſzar.
leobe nærpan.
76 him on laſte ꝛôð.
77 hithelic heorð-þeꝛoð.
78 7 hæleð lazon.
79 on ꝛpaðe ꝛæton.
80 þa þe 7oðoma.
81 7 zomorpa.
82 zolbe beꝛoꝛan.
83 þeꝛeꝛuðon ꝛiſz-ꝛitum*.
84 him ꝛ ꝛiðe zealb.
85 7æðeꝛa lotheꝛ.
86 7fleonde^b
87 elamitaꝛna.
88 7alðon-ðuꝛuðe.
89 ðóme beðꝛoꝛene.
90 oð ꝛ hie ðomaꝛco.
91 ánfeor þeꝛon.
92 zepát him abꝛaham þa.
93 7on þa ꝛiſz-ꝛóðe.
94 7iðeꝛeꝛoð 7eón.
95 láðna monna.
96 loth þæꝛ áhꝛeðeb.
97 eóꝛl mið æhtum.
98 iðeꝛa hꝛuꝛfon.
99 7iꝛ on 7iſlan.
100 7iðe zeparon.
101 7neora 7eoph-banan.

in his support crushed
the Guardian of heaven's kingdom
those bands, were
in flight four
kings of nations,
leaders of people :
7 on their footsteps stood
the exulting vassalage,
and the warriors lay,
10 sate, on the way,
those that Sodom
and Gomorrah
had of gold bereft,
they strewed on the path-ways.
Them that sternly paid
the uncle of Lot :
fleëing [were]
the Elamites'
chief nobles,
20 of power bereft,
[96] till that they from Damascus
were not far.
Abram then went
on the war-road,
the retreat to see
of the hostile men.
Lot was rescued,
the earl with his possessions,
the females returned,
30 the women willingly ;
saw wide around
the murderers of the people^c

* The signification of ꝛiſz-ꝛitum seems very doubtful ; perhaps we should read ꝛiſz-ꝛitum, meaning towns or villages on the road.
^b The word þeꝛon seems to be wanting in this place.
^c Literally, of the free.

2089

fuglas flitan.
ontecƿale.
abraham ferēde.

[96]

the birds tearing,
amid the slaughter of swords.
Abram conveyed
back the south-men's
treasure and brides,
the children of the people,
unto the territory of * * *,
to their kindred.

2090

ƿuð-monna eft.
ƿinc 7 brýða.
æðelinga bearn.
oð lemor^a mægeð.
heora maƿum.
næfre mon ealra.
lifgenðra hér.
lytle ferēde.
þon ƿurðlicor.

Never any one of all
living here,
with a small band,
on a worthier than that
warlike expedition marched,
of those who against so great
a power rushed.

2095

46,5

ƿiƿ-ƿið^b áceah.
þara þe ƿið ƿra miclum.
mægne ƿerære :

13
[97]

.XXX.

.XXX.

þaƿær ƿuð þanon.
ƿodoma folc.
ƿuð-ƿrell ƿezan^b.
hƿelc ƿnóma ƿearð.
feonda ƿnom-^clæ.
ƿepát him ƿne læða.
eorlum beboren.
abraham ƿécan.

16 Then was, south from thence,
the people of Sodom
awaiting tidings of the battle,—
how was the fierce
enemies' retreat?
20 The lord of the people went,
of his men bereft,
to seek Abram,
destitute of friends;
with him went
Salem's
27 treasure's guardian,
that was the great
Melchizedek,
30 the people's bishop,
who came with gifts,

2100

feonda ƿearceart^c.
him ferēde mið.
ƿoloma.
ƿincer hƿre.
þ ƿær ƿe mæra.
melchirebec.

2103

leoba byceop.
ƿe mið lácum^d com.

^a Evidently an error of the scribe, perhaps for ƿomonna.

^b My interpretation of ƿezan is purely conjectural.

^c This line is in apposition to line 22.

*Gen. wigan
p 655-*

ld 97i
Fr 12.7.32;
Gen 21/9

4	fyrð-riuca fruman.	[97]	the chief of ^{warriors} martial leaders
	rægne rnécan.		fair to greet,
	abraham árlice.		Abram, honourably ;
	7 him onrette.		and on him set
	zober bletunge.		God's blessing,
	7 7ra rýbbode.		and thus sang :—
	rær ðu zepurðob.		' Be thou honoured
	on þera riime.		in the number of men,
	for þær eazum.		before the eyes of him
	þe ðeærca tîr.	10	who to thee glory of spears,
	æt zuðe forzeaf.		at battle, gave ;
	þ 7r zob relra.		that is, God himself,
10	reðe hettendra.	13	who the pursuing
	herza þrýmmar.	14	armies' bands
	on zereald zebnæc.		brake in his power,
	7 þe ræpnúm læt.		and thee with weapons let
	rianc-riæste forð.	17	a way forth through the proud
	riime rýrcan.		widely work,
	huðe áþnebban.		rescue the spoil,
	7 hæled rýllan.	20	and the warriors fell. <i>perish</i>
	on 7raðe ræton.		On the way they sate ;
	ne meahton rið-þerob.	22	the marching host might not
15	zuðe 7ropan.		in battle thrive,
15	ác hie zob rýmbe ^a .		but them God routed,
	re ðe læt-reohtan.		(who to fight
	mið frum-zarum.		with the patriarchs,
	rið ofermæzner.	27	against superior force's
	ežran rceolbe.		terror is said,
	handum riinum.		with his hands,)
	7 halezu treop.	30	and the holy covenant,
19	reo þu rið riðoþa þearb.		which thou with heaven's Ruler
	rihte healbert.		rightly holdest.'

was

perish

^a The order of this and the six following lines seems to be ; but them God (and the holy covenant) routed, who with his hands is said to fight with the patriarchs, against the terror of superior force. Scoolbe here seems to have the force which the same verb has in modern German, viz. is said, is understood.

2120 him þa ge beonna.
 †bletunga lean.
 þurh handtagear.
 ⁊ þær hepe-teamef.
 ealles teoðan ſceat.
 abraham ſealbe.
 goðeþ biſceope.
 þa ſpæc zuð-cýning.
 godoma alþor.
 ſecgum beſýlled^a.

[97]

Him then the prince
 the gift of his blessings
 gave, through his hand,
 and of the martial spoil,
 throughout, a tenth portion —
 on Abram bestowed,
 God's bishop.

46,26 to abrahame.
 2125 — him þær ſana þearf.
 ſorziſ me mennen. *for þe?*
 mínra leoba.
 þe þurhnebert.
 heſer cnaectum.
 þe na þæl-clommum. — 17
 haþa þe punðen gold.
 þ ær ægen þær.

10

Then ſpake the warlike king,
 the prince of Sodom, —
 of his warriors bereft,
 to Abram ;
 to him was need of ~~wealth~~ :—

†turum folce.
 2130 feoh ⁊ ſpætra.
 læt me ſreo læðan.
 eft on eðel.
 æðelinga bearn.
 on þeſte þic.
 þif ⁊ cnihta.
 earne þyðepan.
 earoan ſýndon beabe.
 †folc-geſeðar.
 nýmðe ſea áne.

[98]

‘ Give me the damsels
 of my people,
 whom thou haſt reſcued,
 through power of thy band,
 from thoſe men's fatal bonds ;
 have to thee the twisted gold,
 that erſt belonging was
 to our folk,
 the wealth and ornaments :
 let me lead them free,
 back into their country,
 my people's children,
 into their waſted dwelling-place,
 the women and the youths,
 the poor widows ;
 their ſons are dead,
 nobles of the country,
 ſave a few only,
 who with me muſt
 the frontier guard.’

2135 þe me mað ſceoldon.
 46,28 mearce healban.
 2136 him þa abraham.
 anbſpawode.

30

Him then Abram
 answered

^a This participle appears to be ſynonymous with beſlægen, ſignifying bereft (of friends, through their being ſlain or felled).

*Cd 98;
The 129, 31;
Gen 2152.*

<p> <u>æbne forþ eorlum.</u> <u>ielne Ʒepurðob.</u> ðóme Ʒ ƷƷoƷe. <u>þrihtlice ƷƷræc.</u> <u>ic þe Ʒehate.</u> hæleða Ʒalðenð. Ʒop þam halƷan. þe heoƷon Ʒ. þiƷƷe Ʒeorðan. áƷenð ƷƷea. ƷóƷðum mǷnum. niƷ Ʒopuðb-Ʒeoh þe ic me áƷan Ʒille. <u>Ʒreat ne Ʒeilling.</u> <u>þær ic on Ʒeotendum.</u> <u>þeoden mǷna.</u> hine; ahƷeððe. Ʒæðelinga helm. þi Ʒær þu eft ƷƷeððe. þ Ʒe Ʒurðe. <u>Ʒill-ƷeƷteallum.</u> <u>ƷeðƷ on eorðan.</u> <u>Ʒe-ƷeƷƷreonium^a.</u> Ʒoðoma Ʒice. * * * <u>Ʒe þu moƷt heonon huðe læðan.</u> <u>þe ic þe æt Ʒihlðe ƷeƷlðh.</u> <u>ealle buton ðæle.</u> <u>þiƷa þriht-ƷeƷa.</u> aneƷeƷ Ʒ mamƷeƷ. Ʒ eƷcoƷeƷ. <u>Ʒelle ic þa ƷuƷcaƷ.</u> ƷihƷe þe nǷeman. </p>	<p> [98] forthwith before <i>the</i> people : honoured for valour, power and victory ; lordly <i>he</i> spake :— ‘ I vow to thee, lord of men, before the Holy, that is of heaven and of this earth 10 <i>the</i> owning Lord, with <i>my</i> words,— there is no worldly pelf, that I will for myself possess, scot nor shilling, for that I from <i>the</i> assailants, great lord ! rescued thee, chief of men ! lest thou shouldest say hereafter, that I became 20 with <i>my</i> comrades rich on earth, with <i>the</i> treasures 22 of Sodom’s realm ; [spoil, but thou hence mayest lead <i>the</i> which I for thee have won in battle, all, save <i>the</i> part of these chieftains, Aner and Mamre, 30 and Eshcol : I will not those warriors of <i>their</i> right deprive ; </p>
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^a Literally, with the brass (i. e. money) treasures. In the following line, Ʒice seems to be an error for ƷiceƷ. The line in alliteration with Ʒoðoma Ʒice is wanting.

- 2153 ac hie me full-eodon. [98] for they well aided me,
æt ærc-þræce. at the brunt of ashen spears,
† ruhton þe æfter, † fjoorne. fought for thy benefit.
 zepit þu ferian nú. Depart thou now conveying
 2155 hám hýrsted zold. home the fretted gold,
 47, 10 † heal-mæxeð.* and beloved damsels,
 leoda iþera. women of the nations, [self,
þu þe laðna ne þearft. thou for enemies' needest not thy-
hæleda hild-þræce. for those men's martial violence,
hpile onrattan. a while disquiet,
nonð-manna wīg. the northmen's war.
teagne fuzlar. 12 The teeming fowls,
unden þeoph-hleoþum. - 13 among the mountain-heights.
 blóðig fittað. sit bloody,
 - 60 þeod-hefza pæl. with the slaughter of those bands
 þicce zefýlled. thickly filled.
 zepát him þa re healbenð. Departed then the prince
 hám fjoðian. home to journey,
 mid þý hefe-teame. with the martial spoil,
 þe him re halza forgear. 20 which to him gave the holy
 ebréa leod. Hebrews' lord,
 árna zemýndig. mindful of benefits.
 ða zén abrahame. - - - 29 Then again to Abram
leopþe felfa. appeared himself,
 - 65 heopona heah-cýning. the heavens' high King;
 47, 15 halige fpræce. with holy speech
erýmeþe til-mobizne. comforted the meek of mind,
 † him tó neorðode. [99] and to him spake:—
méða fýndon macla^b þína. 'Thy rewards are great,
 ne læt þu þe þín móð arealcan. let not thou thy mind depress thee;
præræft pillan míner. 31 observant of my will,
 ne þearft þu þe þiht ouðræban. thou needest not fear aught,
 - 69 þenden þu míne láne læræft. while thou my precepts executest;

* A similar compound with the word healþ, viz. healþ-zebedda, occurs in Beowulf, p. 7, line 31.

^b Both macla and þína seem to be errors for micle and þine.

† eac me fuzlas ^{also} the carrion birds

Id 100;
 Th 131, 34i
 Gen 218b.

725.

CÆDMON'S PARAPHRASE.

270 ac ic þe lifigende her. [99] for I thee living here,
 270 rið peana zehpam. against every ill
 270 pneo 7 rylbe. will cover and shield,
 270 folmum minum. with my hands :
 270 ne þearft þu forht þejan. thou needest not be fearful.

XXXI.

XXXI.

Abraham þa.		Abram then
andþparode.		answered,
4720 2æb-riðe drihtne sinum. 8		the deed-famed, his Lord ;
270 2mæzn hine fæz-nime froð.		him asked the stricken in days :—
270 hpæc zifert þu me. 10		‘ What givest thou me,
270 zarca þalbenð.		Ruler of spirits,
270 2pneo-manna to froþne.		for men’s comfort ;
270 nu ic þu fpearceart eom.		now, I am thus desolate ?
270 ne þearf ic ypre-rtol.		I need not an hereditary seat
270 earpan fbythian. - - - 15		build for any
270 ænezum minra.		sons of mine ;
270 ac me æfter fculon.		but after me shall
270 mine woruld-magar.		my worldly connexions
270 pelan bryttian. - - - 19		my wealth enjoy.
270 ne realbert þu me sunu. 20		Thou hast not given me a son,
270 forðon mec forzþreced.		therefore me sorrow vexeth
270 on þejan fride.		sorely in mind ;
270 ic sylf ne mæg. [100]		I may not myself
270 2æb ahyczan.		counsel devise.
270 2æb zerefa min.		My steward goeth
270 2æzen pneo-bearnum.		elate with children,
270 2æfte mynted in zepancum.		firmly in thought imagineth,
270 þ me æfter þe earpan sine.		that after me his sons shall be
270 ypre-peardar.		the heirs :
270 zereod þ me of bryde. 30		he seeth that by my wife to me
270 bearn ne rocon.		children are not born.
270 hum þa æðne zod.		Him then forthwith God
270 andþparode.		answered :—
270 næfne zerefan.		‘ Never of the steward

2187

ræbað þine.
eaƿona² ýrfe.
ác þín ágen bearn.
frætra healbeð.
þonne þín flæsc lizeð.

† rceara heofon. - - - 6
hýrtegerim.

- 90
48,5

róðoneftunzel.
þa nú rúme heora.
pulðor-færtne plite.
ríbe ðælað.

oƿer bráð[†] brýmu. - - - 12
beorhtetrcinan.

ƿilc brð mæg-burh.
menigo þínre.

† folc-bearnum fróme. 16
ne læt þu þín frerhð ƿegan.

- 95

ƿorðum aræled.

zién þe ƿunu ƿeorðeð⁴. 20
bearn of brýðe. - - - 20

þurh zebýrð cumen.

reðe æfter brð.

ýrfer hýrðe.

zóðe mære.

ne zgeomra þu.

ic eom reƿalbenð.

re þe for ƿintra ƿela.

of calbea.

ceartre álæbbe.

feopena ƿumne. 30

zehet þe folc-ƿeðe. 31

ríbe to zepælbe.

ic þe ƿæne nú.

220

2203

mazo ebréa.

míne ƿelle.

[100] shall the sons
govern thy heritage ;
but thine own child
shall rule *thy* treasures,
when thy flesh lieth.
Behold the heaven ;
tell *its* ornaments,
the stars of the firmament,
which now largely their
glorious beauty,
widely deal,
over the broad ocean
brightly shine :
such shall be the family
of thy people,
excellent in *its* children.
Let not thou thy soul be
with sorrows bound ;
yet to thee shall sons,
children from *thy* wife,
come by birth,
who shall after be
guardians of *thy* heritage,
good and great.
Be not thou sad ;
I am the Powerful,
who thee, many winters since,
from the Chaldeans'
city led,
^{one of a few}
some four of you,
promised thee dwellings,
ample in possession ;
I thee now,
parent of the Hebrews !
my covenant give,

* The construction requires eaƿonan.

feawera [MS. feowera]

48, 15.

<p>147 þæt geal þæt nom-cýnne. † polbe þíne. 148 þæt land manig. geŕeted purðan. eorðan geatar. oð eurfaten. 7 fram egypta. † eðel-meance. 149 gpa^a mid midar^b tra. nilur geadeð. 7 eft penðeð^c jæ. þíde riçe. 150 eall þæt geulon ázan. eaforan þíne. 151 þeob-landa gehwíc. gpa þa þreo wæter. geape stan-byrig. geŕeamum beþindað. † fæmigel[†] flōðar. folc-mærgða[†] byht^d. þa wæs garran. gār on móðe. 152 þæt hím abrahame. ænig ne wearð. þurh[†] gebedŕcipe. bearn[†] gemæne. 153 geolic to froŕne. ongan þa gefrēð-cearig.</p>	<p>[100] that shall with thy offspring the earth, many a spacious land, be peopled, earth's regions, unto the Euphrates, and from the Egyptians' country-limit, (which with two streams 10 Nilus boundeth,) and unto the Mediterranean sea, spacious realms. All that shall own thy sons, each country, which those three waters (lofty towns of stone) with their streams surround, foamy floods 20 the boundary of nations.' Then was to Sarah pain in mind, that to them by Abram was not any, through marriage, child common, [101] goodly, for comfort. She began then, anxious in soul,</p>
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^a The word gpa is here, and at line 16, a relative, like the German so. Thus also Beowulf: plite-beophtne gang. gpa wæter bebugeð. See Thorkelin's Edit. p. 10. 1. and Rask's Gr. p. 206.

^b Junius has midar, both here and in his transcript of Ælfric, MS. Bodl.

^c For eft penðeð jæ, which seems void of an appropriate sense, I suspect we ought to read oð penðel jæ.

^d According to the Suppl. to Lye, byht signifies *angulus vel sinus in quo concurrunt limites regionum*. It seems to be synonymous with the Ger. Bucht, Isl. and Dan. Bugt.

2218 to þere ſinum.
 þorðum mæðlan.
 me þær þorþrynde.
 þalbenb' heofona.
 — 20 þ ic mæg-burȝe.
 48, 20. moſte þinne.
 riðm miðlan.
 þroðerum under.
 earorðum þinum.
 nú ic eom þorþena.
 þ unc reoþeðyl-ſtaf.
 æfre þeorðe.
 ȝreðe ætȝæbere.
 ic eom ȝeomon-ſrōð.
 — 28 þrihten mīn.
 þo ſpa ic þe biðbe.
 hēr iſ ȝræmne.
 þreolecu mæg.
 iðerleȝpȝirc.
 án ón ȝreapbe.
 hát þe þa þe cenē.
 neſte ȝeſtigan.
 ȝáranða.
 hþæðer ȝreapille.
 — 30 ænigne þe.
 ȝre-þearða.
 on þoruld lætan.
 48, 25 þurh þ þiſ cuman.
 þa ȝe eabega þer.
 iðere lárnum.
 49. ȝeðarode.
 heht him þeop-mennen.
 on bebb ȝán.
 þryðe lárnum.
 — 35 þine móð þarh.
 þa heo þær maȝo-timbne.

[101] to her consort,
 - 2 with words to speak : —
 ' Me hath denied it
 the Lord of Heaven,
 that I of thy
 family may
 increase the number,
 under heaven,
 with thy sons.
 10 Now I am hopeless,
 that to us the staff of our family
 will ever be
 given together.
 13 I am with sadness worn. *old*
 My lord,
 do as I pray thee ;
 here is a damsel,
 a comely maiden,
 an Egyptian woman,
 20 one in thy power :
 bid her then to thee straight
 thy couch ascend,
 and make trial,
 whether the Lord will
 to thee any
 heir,
 into the world let,
 by this woman, come.'
 Then the blessed man
 30 to the woman's counsels
 assented,
 bade the bond-woman to him
 into bed to go,
 by his wife's counsels.
 Her mind rose,
 when she had with offspring

ld 102;
Ph 135, 31;
Gen 22 51;

49, 5

CÆDMON'S PARAPHRASE.

230

be abrahame.
teacen porþen.
onzan tærfancum.
ázenb-ſnean.
halſ-ſært heſian.
þiuge þnyðe pæz.
pær laðpendo.
luſtum ne polbe.
þeopdom þolian.
ác heo þurte onzan.
rið ſarpan.

[101] by Abram
[102] been increased ;
she sought with insults
her mistress,
stubborn, to vex,
bore ^{indefeasible} contumely in mind,
was ill-disposed,
willingly would not
thraldom endure,
but she boldly sought
against Sarah

49, 5

ſpide pinnan.
þa ic þ riſ zepnæznu.
pórðum cyðan.
hiſe man-ðrihte.
móðer ſorze.
ſán-ſerhð ſæzðe.
j ſpide cpæð.

vehemently to strive. . . . [man
Then, as I have heard, that wo-
made known in words
to her lord
her mind's sorrow,
sore in soul said,
and strongly spake :—

-45

ne ſnemert þu zepýrnu.
j riht rið me.
þapoberþ þu zena.
þ meþþeop-mennen.
riððan ázar ðe.
ibeje laſte.
bedd-ſerte zepſtah.
ſpa ic béna pæſ.
ðrehte ðozona zehpam^a.
dæðum j pórðum.

'Thou doest not what is seemly
and right towards me ;
thou hast still permitted
that me the bond-woman
Hagar (since to thee
the woman with step
thy bed ascended,
as I was suppliant,)
hath vexed each day,
by deeds and words.

-50

unáþlice þ.
ázan^b jceal.

Disgracefully that
shall Hagar ^{she shall own} ^{that she did not} ^{dishonourably}
if I may for thee^c

-51

ziſ ic móz for þe.

^a MS. and Junius, ðrehta ðozona zeham.
^b For ázan I suspect we should read ázar, and that hneopian or zeldan, or a verb of like import, has been omitted in the line.
^c "if I may for thee," i. e. if I might be allowed. Again, on a similar occasion, Sarah says, ziſ ic pæloan móz.

49, 10 míne pealban.
 2252 abraham leora.
 þær re ælmihtig.
 [ðrihtna]* ðrihten.
déma mid unc trih.
 hipe þa æðne.
 andſparode.
 — 55 þiſ-hýðig þér.
 þórdum ſinura.
 ne forlæte ic þe.
 þenden þit hwað hū.
ánna leare.
 ac þu þín ágen moſt.
 † mennen áteon.
þra þín móð þreod:

[102] govern my own,
 beloved Abram!
 of this be the Almighty —
the Lord [of lords]
judge 'twixt us two.'
 Her then straight
 answered
 the prudent man,
 with his words:—
 10 'I will not forsake thee,
 [103] while we both live,
 of honours void^b,
 but thou mayest thine own
 servant treat,
 as thy mind liketh.'

XXXII.

— 60 Ða pearð únblide.
 abrahamer †cpen.
 hipe ponc-þeope.
þnað on móde.
 hearð þhpeðe.
 † hize-teónan þræc.
þræcne on þæmnan.
 49, 15 heo þa fleón zepát.
 þrea 7 þeopdóm.
 þolian né polbe.
 ýfel 7 þonbleán.
 þær ðe ær dýbe.
 — 65 to garpan.
 ac heo on þiþ zepát.
þérten récan.
 þær hie puldneſ þegn.

XXXII.

Then was unblithe
 Abram's wife,
 with her work-servant
 17 wroth in mood: *mind*
 19 hard and cruel,
 20 *her* mind's *hate* spake,
 21 fiercely against the damsel.
 She then fled
 invective and thralldom,
 25 would not endure
 26 evil and vengeance *retribution*
 for what she ere had done
 to Sarah,
 but on her way she went
 30 the waste to seek.
 There her a minister of glory,

* The word ðrihtna is here supplied; the resemblance of which to ðrihten immediately following may have occasioned its omission by the scribe.

^b i. e. childless.

Lat 104j
The 137, 36;
Gen 2284.

49, 25.

CÆDMON'S PARAPHRASE.

267 enzel drihtner.
 an gemitte.
 zeomor mōde.
 re hiel zeorne frægn.
 hriðer fundart þu.
 fearceart ider.
 70 riðar ðreoƷan.
 þec sarne ah.
 heo him æðre.
 andƷparode.
 ic fleah þean pana.
 pilna zehpucer.
 49, 20 hlæfðigan hete.
 hean of picum.
 trefzan 7 teonan.
 nu sceal tearu hleor.
 75 on þeŷtenne.
 piðodeŷ biðan.
 hronne of heortan.
 hunzer oððe wulf.
 raple 7 ronze.
 romedŷabnæzde.
 hipe þa re enzel.
 andƷparode.
 ne tceara þu feor heðon.
 fleame dælan.
 80 rompirt incne.
 ac þu ŷece eft.
 earra þe āra.
 eaðmōð ongin.
 † ðreoƷan æfter ðuƷeðum.
 49, 25 þer drihten hold.
 þu ŷealt āƷar.
 abrahame ŷunu.
 46, 50, 1 on poƷulð þrinƷan.
 ic þe þoƷdum nū.

[103] an angel of the Lord,
 one met,
 sad in mood,
 who her earnestly asked :—
 ‘ Whither art thou hastening,
 poor damsel,
 to endure *thy* lot ?
 Thee Sarah owned.’
 She him forthwith
 10 answered :—
 ‘ I fled from evil, (lacking
 of every wish,)
 12 from my lady’s hate,
 (poor from *the* dwelling-place,)
 torment and insult.
 [104] // Now shall I, with tearful face,
 in *the* waste
 my doom abide ;
 when from *my* heart
 20 hunger or wolf
 soul and sorrow
 shall at once have torn.’
 Her then the angel
 answered :—
 25 ‘ Care not thou, far from hence,
 by flight to part
 your fellowship,
 but seek thou *it* again ;
 earn to thee honour,
 30 humble, strive
 to act according to ~~virtue~~ *selflessness* ;
 be to *thy* lord faithful ;
 thou, Hagar, shalt
 to Abram a son
 bring into *the* world.
 I to thee now with my

- 2285 minum ƿecge. [104] words say,
 þ̅ ƿe maȝo-ȝunc ƿceal. that the boy shall,
 mið ȝildum ƿeȝan. 'mongst men, be
 ȝmahel haten. Ishmael called.
 ƿe br̅ð únhyr̅e. He shall be fierce,
onlæȝ-ȝifre. blood-thirsty,
ƿiðerbr̅eca. an adversary
ƿeƿa t̅cneor̅uȝum. to the tribes of men,
 máȝum ƿinum. to his kindred ;
 hine mon̅ige ón. 10 on him many
 -90 ƿnaðe ƿinnað. - - - // shall fiercely war,
mið ƿæpen-br̅æce. - - - 12 with weapon's force.
of þam ƿnum-ȝarum. From these patriarchs
ƿolc ƿæcniað. shall spring a people,
þeod únma̅ete. a vast nation.
ȝeƿit þú þinne ƿe. Go thou again thy
 50,5† ƿalbenð ƿe can. lord to seek,
ƿuna þam ƿe k̅aȝon. dwell with those *who own thee.*
 heo þa æbne ȝeƿat. She then forthwith went,
 engl̅eȝ lár̅um. 20 through the angel's precepts,
 -95 hine hlaf̅or̅ðum. to her lords,
 ƿra ƿe halȝa bebeað. as the holy one commanded,
 ȝoder ƿenend-ȝar̅e. God's messenger-spirit,
 ȝleapan ƿƿr̅æce. [105] with speech discreet.
 ða ƿearð abrahame. Then was to Abram
ȝmael̅i ȝebóren. Ishmael born,
 eƿne þa he on ƿorulbe. just when he in the world
 ƿint̅ra hæfde. winters had
 vi. ȝ lxxx. six and eighty.
 ƿunu ƿeóx ƿðáh. 30 The son waxed and throve,
2000 ƿra ƿe engel æn. 1 as the angel erst,
 þurh hiȝ áȝen ƿor̅ð. 2 through his own word,
ƿe le ƿreodo-ƿceal. 3 the faithful minister, of peace
 ƿæmnan ȝæȝde. [106] 4 to the damsel said.
 230250,10 þa ƿe ðeoden. 5 Then the Supreme,
 †ymb xiii. ȝeán. 36 after thirteen years,

ld 106;
Th 130.36;
Gen 2320.

50, 15.

CÆDMON'S PARAPHRASE.

33 æceþrihren.
†rið abrahame rraéc.
leoƿa ƿpa ic þe læpe.
læƿt uncpe pel.
5 ƿneop-rædenne.
ic þe on ƿtíða zehpone.
ðuzudum ƿtepe.
peƿ þu ðæbðum ƿróm.
pillan mīner.
ic þa ƿæne ƿorð.
ƿóðe zelaƿte.
þe ic þe ƿealbe zeo.
ƿroƿne to ƿeðde.
ðæƿ þin ƿerhð bemeáru.

3 10 þu ƿcealt halzian.
† hƿeð þinne.
ƿete ƿizoneƿ tácn.
50, 15 ƿóð on zehƿlcne.
ƿæpned-cýnner.
zif þu ƿille on me.
hlaforð habban.
oððe holbne ƿneonð.
þinum ƿromcýnne.
ic þæƿ ƿolceƿ beo.

- 15 hýrðe ƿ heakbend.
zif zé hýnað me.
bneort-zehýzbum.
ƿ bebodu ƿillað.
mín/fulhan.
ƿceal monna zehƿlc.
þæne cneopƿiƿe.
† culbirc ƿegan.
ƿæpned-cýnner.
þæƿ þe on ƿoruld cýmð.

- 20 ƿymb ƿeoron niht.
ƿizoneƿ tácn.

[106] the Lord eternal,
with Abram spake :—
‘ Beloved, as I thee teach,
perform *thou* well our
covenant :
6 I thee, at every time,
will raise with honours ;
be thou in deeds strenuous,
according to my will :
10 I the compact still
will truly execute,
which of old I gave thee,
in pledge of comfort,
because thy soul mourned.
Thou shalt hallow
thy family,
set a sign of triumph,
true, on each
19 of the male kind,
20 if thou wilt in me
have a Lord,
or faithful friend
to thy offspring.
I will be this people’s
pastor and ruler,
if ye obey me
in your bosom-thoughts,
and my commandments
will fulfil.
20 Shall every man
of this race,
being childish,
of the male kind, [cometh,
from when he into the world
after seven nights,
36 with the sign of triumph,

(106)

2321 ƿeágnob me.
 50, 20 oððe of eorðan.
 ƿurh ƿeondƿeipe.
ƿeórn ábæled.
 ábrifen ƿnom buƿuðum.
 †ðóð ƿra ic hate.
 ic eop tƿeopƿe.
 ƿif ƿe ƿ tácen ƿeƿáð.

— 25 ƿóð ƿeleáƿan.
 bu ƿcealt ƿuðu áƿan.
 bearn be brýðe ƿínne.
 þone ƿculon þurh-ƿitende. 12
ealle ƿráác hatan. [míƿan.
 ne ƿearf þe ƿæƿ earƿan ƿce-
 ác ic þam maƿo-ƿunce.
míne ƿýlle.

— 30 50, 25 ƿeond-ƿeod ƿnemum.
 he on ƿón ƿceal.

þlyƿe míne.
 ƿ þletƿunƿe.

51, 1. lƿan ƿ lƿe.
 of þam leóð-ƿnuman.
 þnáb ƿolc cumað.
 †þneƿo-ƿearða ƿela.
 ƿóƿe aníƿað.
 ƿíceƿ hƿnðar.

— 35 ƿopolb-cƿnningar. 29
 ƿíðe máne :.

be to me dedicated,
 or from the earth,
 by enmity,
 far parted,
 driven from good.
 Do as I command,
 I confide to you,
 if ye that sign observe,
 the true faith.

10 Thou shalt have a son,
 a child, by thy bride, [town
 whom shall the inhabitants of
 all call Isaac. [this son,
 Thou needest not shame thee of
 for I to the youth
 will give
 grace divine,

through the spirit's powers,
 many friends for benefits :
 20 he shall partake
 my bliss ^{to the word} grace
 and blessing,
 love and favour.

From that patriarch
 a wide-spread folk shall come,
 many princes
 renowned shall arise,
 guardians of the realm,
 worldly kings,
 widely great.

[107]

XXXIII.

Abraham ðá.
 oƿeƿtum leƿðe.

— 37 hleon on eorðan.
 ƿ mid hucre þeƿanð.

XXXIII.

31 Abram then
 laid in haste
 his face on earth,
 and with slighting turned

*Col 107;
The 141, 241;
Gen 2354.*

(107)

10 þa hleoðor-cpýðar.
 on hize rínum.
 móð-geðance.
 he þær†mæl-dæger.
 40 ſelf ne pende.
 † him ſarſa.
 45 bryðb|blonden-ſear.
 bjunzan meahce.
 on woruld ſunu.
 wite|gearpe.
 † þ þ ſif hupu.
 wintſa hæfde.
 efne c.
 †geleð pimer.
 45 he þa metode oncpæð.
 wurranum fróð.
 hize ymael.
 lárnum ſpilce.
 þeoden þinum.
 7 þe þanc wege.
 †hearpnæðne hýge.
 heortan ſtranze.
 to ðneozanne.
 dæger 7 nihter.
 50 wórdum 7 dæðum.
 willan þinne.
 him þa †rægere.
 ſnea ælmuhtiz.
 54.10 ece ðrihten.
 andſparode.
 þe ſceal wintſum†fróð.
 on woruld bjunzan.
 54 ſarſa ſunu.
 fróð forðzán.

those revelations
 in his mind,
 his thought.
 He, at that time of day,
 weened not himself,
 that to him Sarah,
 his fair-haired^a wife,
 could bring
 into *the* world a son ;
 10 he knew well
 that the woman, at least,
 had winters
 just a hundred,
 of number told.

Then spake he to *his* Creator,
 stricken in years :—

' May Ishmael live
 as it were in thy
 precepts, O Lord !
 20 and bear thee thanks,
 with stedfast mind,
 strong heart,
 to execute,
 by day and night,
 by words and deeds,
 thy will.'

Him then fair
 the almighty Ruler,
 the eternal Lord,

30 answered :— *is advanced in years*
 ' To thee, stricken in years, shall
 bring into *the* world
 Sarah a son,
 he truly come forth

^a Perhaps *white-haired*, in allusion to her age, though this translation suits but ill with what follows respecting Abimelech.

2355 pýrð^a æfter þiſſum. [107] shall, according to these
þórb-gemeancum. promises.
íc iſmael. I Ishmael
éſtum wille. bounteously will
 †bletſian nú. now bless,
ſpa þu béna eart. as thou art suppliant,
þinum ſum-bearne. thy first-born child,
þ[†]ſeoph-daga. that life-days,
on woruld-riče. in the world's realm,
 10 þorū zebíde. *he* many may abide,
 -60 canum tudne. with spreading progeny ;
þu þær tīða beo. this thou shalt obtain :
hpædne íc iſace. yet I Isaac,
eaſoran þinum. thy son,
zeonſum bearne. *thy* young child,
 51, 15 þam þe zen nír. who is not yet to thee
on woruld cumen. come into *the* world,
willa ſpedum. with speed to *his* wishes,
dugeða zehwílcne. with every good,
 20 on dagum wille. in time, will
 -65 ſpíðor ſeþan. much more honour,
ſ him ſóðe to. and to him truly
móðer wæne. my mind's covenant
míne zeláertan^b. will perform,
haligēſhize tneawa. - - 25 *a* holy spiritual compact,
ſ him hold ſeþan. and to him be gracious.
abraham ſpemeðe. Abram did
ſpa him ſeſca bebeád. as him the Eternal bade,
ſetteſpíðo-tácn. set *a* sign of peace,
be ſneán hæſe. 30 *at the* Lord's behest,
 -70 on hſ ſelpeſ ſunu. on his own son,
heht þ ſezn ſeþan. bade it a sign to be ;
heah zehwílcne. circumciſed each one
þe hſ huna wæſ. who his domestic waſ,
 -72 wæpneð-cynneſ. of the male kind ;

^a MS. pýrð.^b MS. zelætan.

ld 109;
The 143, 21;
Gen 2382

51, 25

CÆDMON'S PARAPHRASE.

143

45 pæne zemýndr̥z.
gleap on móðe.
48 ða him ȝoð ȝealbe.
50 ȝóðe tpeopa.
55 ȝ þa ȝeol̥f onfeng.
torhtum tácne.
á h̥ȝ t̥ȝn-metob.
† ðóm̥fæ̥rt cýning̥z.
dugeðum̥ſiecte.
on ȝopulð-ȝíce.
he him þæ̥ȝ ȝophte to^a.
ȝiððan he on pæ̥ne.
ȝurðum meah̥te.
h̥ȝ paldenðeȝ.

[107] mindful of *the* compact,
in mind sagacious,
when God him gave
a true covenant;
[108] and then himself received
the illustrious token.

Ever his glorious Creator,
the powerful king,
with good increased *him*,
10 in *the* world's kingdom ;
therefore this did he to himself.

After that he on *his* journeying
might moreover
his Lord's
will execute

79 pillan f̥remman^b.
* * *
* * *
* * *
* * *
* * *
* * *
* * *
* * *
* * *



80 þa þ̥ ȝif̥ ahloh.
pepeða ð̥ȝihtneȝ.
nalleȝ ȝlæðlice.
ác heoð̥ȝearum̥ f̥r̥oð.
82 þone̥ h̥leoð̥oȝ-cȝýðe.
51, 25 h̥urce belezðe.

[109] Then the woman laughed
at *the* Lord of hosts,
not gladly, *with*
but she, stricken in years,
20 the revelation
with slight considered,

^a The sense of these five lines is not clear, and seems to depend on what should follow.

^b At this part of the MS. are evident vestiges of a leaf that has been cut out.

2383 on gefan gwiðe.
gōð ne zelyrbe.

[109] much in *her* mind ;
she in sooth believed not
that to that speech
event would follow.

52.1 þ þære gwnæce.
gweð folgoðe.

-85 þa þ zehyrbe.

heofona waldend.

þ on būre ahof.

brýð abrahame.

hihtlearne hleahton.

þálcwæð halig god.

ne wile gannan^a.

gōð zelyran.

wordum minum.

geal geð wýrð gwa þeah.

4
7
10 When it heard
heaven's Ruler,
that in *her* bower raised
Abraham's wife
joyless laughter,
then said *the* holy God :—

-90 godgteallian.

gwa ic þe ætfrýmðe zehet.

gōð ic þe recge.

on þar gylran tîð.

of idere brð.

52.5 earona wæcned.

bonne ic þar ilcan.

oðne gwiðe.

wic geſece.

þe beoð worð zehát.

-95 minzelæfted.

þu on *thy* son shalt look.

þin ægen bearn.

abraham leofa.

15
18
19
20
[misc]
come to pass,
as I to thee, at *the* beginning pro
In sooth I say to thee,
on this very time^b,
of *the* woman shall be
a son born.
When I this same,
a second time,
dwelling seek,
to thee shall be *my* many :
promises fulfilled :
thou on *thy* son shalt look,
thine own child,
beloved Abram !

XXXIII.

Gepton him þa æðne.
ellon fýre.

-98 æfter þære gwnæce.
gredum gefan.

XXXIII.

30 Quickly then departed,
rapidly elsewhere,
after that speech,
journeying with speed

^a gannan occurs elsewhere as a nominative.

^b "at this set time in the next year."—Gen. xvii. 21.

Cd 110;
Th 145, 33;
Gen 2415.

<p>399 of þam thleoðor-rcæbe. [109] halige zǣrtar. 400 laftar flezdon. him pær leohtes mæz. gylpa on zeriððe. oð þ̅ hie on roðoman. peall-rcæpe burz. 52, 10 plitan meahcon. zeron oren^a rinc. galo hlifian. peceð ofer neadum zolbe. onzan þa roðera paldend. - 5 † arpært rið abraham gprecan. ræzðe him únlytel spell. ic on þirre byrig. beaphtem zehýne. gynnizna cýpm. gride hlúðne. Tealo-zalna zýlp. ýrele gpreæce. peoð under peallum habban. forþon pær-lozona rinc. - 10 † folce-ginena hefige. ic wille fandizan nú. 2, 15 mazo ebréa. hpæt þa men ðón. zif hie gpa gride. gýnna fremunað. þeapum 7 zepancum. gpa hie on þreoph gprecað. racen 7 inrit. þ̅ sceal ppecan. - 15 gpefýl 7 gpeart lig. [110]</p>	<p>from the place of revelation, the holy spirits bent <i>their</i> steps ; to them was the son of light himself as companion, till that they on Sodom's lofty walled city might look. 9 They saw in silver 10 its halls towering, its palaces in ruddy gold. Began then <i>the Ruler of theskies</i>, the Just, with Abraham to speak ; said to him no little discourse :— ' I in this city suddenly hear the uproar of sinners very loud, the ale-drunkards' vaunt, 20 evil speech [walls ; the multitude having amid those the faith-breakers, for them verily of those impious are the public crimes heavy. I will now seek to know, parent of <i>the</i> Hebrews, what those men do ; if they so greatly commit sins, in practices and thoughts, as they perversely speak fraud and guile. 32 That shall <i>avenge</i> punish sulphur and swart flame,</p>
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^a That is, orenhlifian, per *mesin*.—In the following line hlifian must be understood. rinc, though signifying *silver*, seems to be the Ger. Zink, now applied to a different metal.

2416 ŕápe 7 ʒnumme.
hát 7 hæʒte.
 hæðnum polce:.

[110] sorely and grimly,
 heat and scorching,
 [111] on *the* heathen folk.'

XXXV.

ƳeƳar Ƴarnebon.
Ƴíte-locƳar.
 Ƴeán unƳer Ƴeallum.
 heona Ƴif Ƴomeð.
 ðuʒuðum Ƴlance.
 ðrihte Ƴulbon.

— 20 ʒóð mid ʒnýne.
 52, 20 oð þ ʒarƳa helm.
 lífeʒ leoht-Ƴruma.
 lenʒ ne polbe.

toʒin þroʒizean.
ác him to ʒende.
Ƴriðmóð cýning.
Ƴreanze tƳezen.

— 25 áƳar Ƴine.
þa on Ƴeren-tið.
Ƴiðe ʒerohton.
 ʒoðoma cearƳne.
 hie þa æt þurh-ʒeate.
 beoʒn ʒemitton.

ƳýlƳne Ƴittan.
Ƴunu aƳoneʒ.
 þ þam ʒleapan Ƴepe.
ʒeonge þuhton.
men ʒon hiʒ eáʒum.
áƳar þa metoðeʒ þeop.

— 30 ʒarƳum toʒeáner.
ʒnécan eoðe.

52, 25 Ƴuman cuðlice.
cýnna ʒemunde.

— 32 Ƴiht 7 ʒeƳuʒno.

XXXV.

The men awaited
the bonds of punishment,
 woe 'mid *their* walls,
 their women also.
 Arrogant in prosperity,
they paid to the Lord

10 good with grudging,
 till that *the* Chief of spirits,
the bright Source of life,
 longer would not

14 suffer anger,
 but to them sent
the stern-minded King
two strong angels,

his messengers,
 who, at even-tide,
 20 by journey sought
 Sodom's city.

They then at *the* town-gate
 found *the* chief
 himself sitting,
the son of Haran ;

so that to the sagacious man
they seemed young
 28 men before his eyes.

29 Arose then the Lord's servant
 30 towards the spirits,

went to greet
the guests familiarly,
 minded of nations
the right and fitting customs,

ld 112;
 Th 147, 34
 Gen 2449.

53,5

CÆDMON'S PARAPHRASE.

31	7 þam þuncum beað.	[111]	and offered to the men
33	nihc- <u>feornmunge</u> .		nightly repast.
	him þa <u>nerzenber</u> .		Him then <i>the</i> Preserver's
	<u>æðele æpenðran</u> .		noble messengers
	<u>andþranobon</u> .	5	answered :—
35	hara <u>ápnna þanc</u> .		'Have for <i>the</i> kindness thanks
	þara þe þu únc bude.		which thou hast offered us ;
36	þit be þijre <u>reáete</u> .		we by this street
	reille <u>þencað</u> .	9	think tranquil
37	<u>reáer bíban</u> .	10	to abide <i>the</i> time,
	reððam <u>runne eft</u> .	11	when <i>the</i> sun again
	reorð <u>tó morzen</u> .		forth tomorrow
	metoð <u>úþ forlæt</u> .	[112]	<i>the</i> Lord up shall lead.'
	ða to <u>reótum loth</u> ^a .		Then to <i>his</i> feet Lot
	* * *		
40	þam <u>reertum þinah</u> .	15	to the guests bowed,
	7 him <u>reorþne beað</u> .		and them warmly offered
35	reerte 7 <u>rezeorþa</u> .		rest and refreshment,
	7 hij <u>receder hleop</u> .	18	and his dwelling's shelter,
	7 <u>rezuunze</u> .	19	and <i>his</i> service.
	hie <u>on þanc cunon</u> .	20	They thankfully accepted
	<u>æðelregerter</u> .		<i>the</i> chieftain's bounty,
	eodon <u>rona</u> .		went forthwith,
	repa him re <u>eburca</u> .		as them the Hebrew
	eorl <u>reirabe</u> .	24	earl directed,
45	in <u>under eborar</u> .	25	in <u>under his dwelling</u> ;
	þær him re <u>æðela zeap</u> .		where them the noble gave,
	reap- <u>rephð hæle</u> .		<i>the</i> sagacious man,
	reert- <u>liðnyrre</u> .		entertainment
	reærne <u>on relette</u> .		fair, in <i>his</i> abode,
	oð þ <u>reorð zeapát</u> .	30	till that forth departed
	reæren- <u>reéma</u> .		<i>the</i> evening splendour.
	þa com <u>æfter nihc</u> .		When night came after,
40	on <u>laft bære</u> .		following <i>the</i> day,
	reazu- <u>rereamar reneah</u> .	34	covered <i>the</i> watery streams,

^a The line in alliteration with this is wanting.

- 2450 þr̥am mid þ̥yrtro. [112] *their mass, with the darkness*
 þ̥yrtet lifet.
 iæt 7 iſb land.
 53,10 *comon ƿobom-ƿape.*
 zeonge 7 ealbe.
 zode únleore.
 ƿcorðnum miclum.
 ƿcumanfácƿian. - - - - 8
 þ̥ hie behæƿdon.
 herzet mæzne. 10
 — 55 lôth mid ƿertum†
 heton lædan út.
 of þam hean hope.
 halize ánar.
 ƿepár to zepealde.
 ƿórdum cƿædon.
 þ̥ mid þam hæleðum.
 hæman ƿolden.
 únrcómlice.
 ána ne zýmðen. [113]
 — 60 þa anár hraðe. 21
 7eðe oft ƿæð onzeat.
 53,15 loth on ƿecebe.
 eode luntre út. 24
 ƿr̥næc þa ofet ealle.
 æðelinzā zedruht.
 ƿunu ánoneƿ.
 ƿnýtta zemýndiz. — 28
 hēr ƿýndon inne.
 únremme tƿa. 30
 — 65 dohtor míne.
 dóð ƿra ic eop biðde.
 ne car. þara íðeƿa.
 ofðer zeta.
 — 67 þurh zebedƿipe. — 35
 beorſna neapert.

of this life,
the seas and spacious land,
came the inhabitants of Sodom,
young and old,
hateful to God,
in great multitudes,
to demand the strangers ;
so that they beset,
by power of their band,
Lot with the guests ;
bade him lead out,
from the lofty dwelling,
the holy messengers,
the men into their power ;
said with words,
that with the men
they would have to do,
shamelessly,—
of decency they recked not.
 Then quickly rose
 he who counsel oft devised,
 Lot in his habitation ;
 and went forthwith out.
 Then spake over all
 the assemblage of men
 the son of Haran,
 of prudence mindful :—
 ‘ Here are within
 two unsullied
 daughters mine ;
 do as I pray you,
 (of those damsels knoweth not
 either yet,
 through marriage,
 men’s intercourse,)

Ed 114i
The 149, 34i
Gen 2484.

225

468 † ƷeƷƷicað þæne Ʒynne. [113]
ic eop Ʒylle þa.
æp Ʒe Ʒceonde. - - - 3
Ʒið ƷeƷceapu ƷƷemmen.

-70 úngifne ýfel.
ýlða beapnum.
onƷóð þæm Ʒæmnum.
53,20 lætað ƷƷið ágan^a.

† ƷiƷtaƷ mine.
þa ic Ʒop Ʒoð Ʒille. 10
Ʒemundbýrðan.
Ʒif ic móƷ Ʒop eop. [114]

him þa Ʒeo mænizeo.
þuþ Ʒemæne Ʒórnð.
-45 áplæare cýn.
andƷƷarode.

þif þinceð ƷeƷifne.
Ʒ Ʒiht micel.
þ þu ðe áƷeƷifze.
of þifƷe Ʒolc-Ʒceane. 20

þu þaƷ Ʒep-ðeode.
ƷƷæccan laƷte. - - - 22
ƷƷeonda Ʒearceart.
ƷeopƷan ƷeƷohteƷt.

-90 þine þearƷende.
Ʒilt ðu Ʒif þu moƷt.
53,25 ƷeƷan uƷƷep hép.
† alþon-ðéma.
leobum láƷeop.

54. þa ic on lothe ƷeƷƷæƷn. 30
hæðne hepe-mæcƷaƷ.
hándum ƷƷripan.

-44 ƷƷaum Ʒolmum. - - - 33
him ƷƷylƷton þel.

'and eschew that sin.
I will give you these,
ere ye shame [petrate,
against the commandments per-
opprobrious evil,
with the children of men.
Receive the damsels ;
let peace possess
my guests,
whom I before God will
protect
against you, if I may.'
Him then the many,
with common voice,
the worthless race,
answered :—
' This seemeth fitting
and much right, *withdraws*
that thou thyself ~~for ever take~~
from this people.
Thou this nation,
with exile step,
destitute of friends,
soughtest from far,
thy needy ones.
Wilt thou, if thou may,
be here our
chief judge,
a teacher to our people ?'
Then, I have learned, on Lot
the heathen leaders
seized with their hands,
with hostile hands
Him well supported

^a MS. and Junius ágon.

<p><u>2485</u> ȝȳȳȳȳ ȝīne. [114] ȝ hine of ȝrōmra þá. <u>ƿuman aƿræȳte.</u> <u>clommum|abruȳdon.</u> in under <u>ƿeðonȳ.</u> ȝ þa of <u>ƿelice.</u> ánra ȝehƿilcum. ȳmbytanðendra. ƿolceȝ ȝoboma. ƿærte <u>ƿonræton.</u></p>	<p>his guests, [ones] and him then from <i>those</i> furious (the righteous strangers) clutches drew, in under <i>the</i> dwelling, and then instantly, to every one of those standing around, of Sodom's folk, fast obstructed</p>
<p>-90 <u>hearð ȝena.</u> ƿearð ȝeal hepe ȝona. 54,5. <u>burh-ƿanena|blind.</u> [115] <u>ƿabnecan ne meahton.</u> ȝneðe mōðe. neced æfter ȝȳtum. ȝra hie ȝunðeðon. ác þær ȝrōme ƿæron. ȝoðer ȝpell-hoðan. <u>hæƿelȳȳȳ mæȝen.</u></p>	<p>10 <i>their</i> power of sight. [semblage] At once became <i>the</i> whole as- of citizens blind, they might not break, in savage mood, the house after the guests, as they desired, for there were powerful God's messengers.</p>
<p><i>had powerful guests</i> -95 <u>ƿiðelȳnenȳeo.</u> <u>ȳȳnðe ȝriðe.</u> ƿeƿoðe mið ƿite. ȝƿræcon ƿórdum þa. <u>ƿæle|ȝƿeoðo-ƿcealcar.</u> <u>ƿæȝne tó lóche.</u> [116] <u>ȝe þu ȝunu áȝe.</u> oððe <u>ȝƿærne mæȝ.</u> oððe on þȳȳȳȳ ƿolcum. 54,10. <u>ȝƿeond ænȝne.</u></p>	<p>20 <i>The</i> guests had force, <u>rigid strength,</u> much <i>they</i> chastised the multitude with pain. Spake then with words the faithful ministers of <i>heaven</i> fair to Lot:— ‘If thou have a son, or beloved kinsman, or, among these people, any friend,</p>
<p><u>2500</u> eác þȳȳȳȳ iðeȝum. þe ƿe hær on ƿlitað. 1 <u>alábe of þȳȳȳȳ leob-ȳȳȳȳ.</u> <u>þa ðe leofe ȝien.</u></p>	<p>30 <u>to these damsels also</u> <u>that we here behold,</u> <u>lead from this city</u> <u>those who are dear to thee.</u></p>

▪ ȝȳȳȳ, if not an error for ȝȳȳȳȳ, seems here to be used collectively: yet see Gen. xix. 18, 19, 21, where the same confusion of number prevails.

54, 15

CÆDMON'S PARAPHRASE.

1502 oretrum miclum. [116]

with utmost speed,

7 þin ealðor nepe.

and thy life save,

þy lær þu tronpeorðe.

lest thou perish

mid þyrum pær-logan.

with these false ones.

unc hit paldend heht.

Us hath *the* Lord commanded,

for þe ma gýnnum.

for *the* men's sins,

-5 joboma 7 gomorra.

Sodom and Gomorrah

7 gearcan lige.

to *the* swart flame,

fýre zeryllan.

to *the* fire to give,

7 þar folc gleán.

10 and the folk to strike,

cynn on ceartnum.

the nation, in *their* cities,

mid tpealm-þrea.

with deadly penalty,

7 his torn psecan.

and his anger wreak.

54, 15 þære tîde is.

To that time it is

neah zephyngen.

nearly come.

zepit þu neþzean þin.

Go thou, to save thy

-10 þeornh folb-þeze.

life, on *the* earth's way,—

þe is þrea milbe^a.

[117]

to thee is *the* Lord kind.'

* * *
* * *
* * *

XXXVI.

XXXVI.

* * *
* * *
* * *

him þa æðne.

Them then straight

loth andþarode.

20 Lot answered :—

ne mæg ic mid iðerum.

'I cannot with *the* women

albor-nepe míne.

my life's safety

-13 þra þeorn heonon.

so far from hence,

^a Here a leaf has been cut out of the MS. containing the end of Canto XXXV. and the beginning of Canto XXXVI.

	† feðe-gange.	[117]	by a pedestrian
2514	riðe geŕécan.		journey seek.
	zic me ribb-lurān.		You to me love
— 15	† 7 fneonðrice.		and friendship
	fæzre cýðað.		kindly show,
	treope 7 hýlbo.		faith and favour
	tiðiað me.		grant me :
	ic pác† heah-burh.		I know a lofty town
	hér áne neah.		here, one nigh,
	lytle ceafre.	10	a little city ;
54, 20	lýfað me þær.		allow me there
	áre 7 neŕte.		^{mercy} food and rest,
	þ þe aldon-nepe.		that we an asylum
— 20	on rizon úp.	— 14	up in Zoar
	ŕécan moten.		may seek ;
	zic zic þ þætten.		if ye that (fastness) fortress
	† fýne pillað.		will from fire,
	† reape foprtāndan.	— 18	that lofty town, protect,
	on þære rope þe.		in that place we
	† zeŕunde maƕon	20	may safe
	fæleŕ bíban.		a while abide,
	fepoh zenerizan.	— 22	and our lives save.
	him þa fneonðlice.		Him then kindly
— 25	enƕlaŕ árŕæŕte.		the righteous angels
	† andŕƕaredon.		answered :—
	þu fcealt þære bene.		‘Thou of that prayer shalt
	nu þu ýmb þa burh† fŕpŕcŕt.		(now thou of that city speakest)
	tiða feopðān.		be in possession :
	tenŕ ŕecene tó.		hasten forthwith to
	þam fæŕtenne.	30	that fastness ;
	ŕit þe† fŕiðe healbað.		we in peace will hold thee,
54, 25	7 munðbýrðe.		and in protection ;
— 30	ne moton þýt on pæŕ-logum.		nor may we on the faithless
	ŕŕecan tórn zober.	— 34	wreak God's anger,
55/	† ŕebban fýnniz cýnn.		sweep away the sinful race,
31	æŕðon þu on fæƕop þín.		ere that thou into thy Zoar

put to sleep or death
 in the
 death

<p>32 bearn zelæde. 7 brýð jomed. þa onette. - - - - 3 abrahamer mæx. tó þam fæstne. † feðe ne rparode.</p>	<p>[117]</p>	<p>hast <i>thy</i> children led, - and <i>thy</i> wife also.' Then hastened Abraham's kinsman to that fastness ; † ^{steps} steps spared not</p>
<p>35 eopl mid iberum. † ac he ofrtum † forð. laſtar lezde. oð þ he zelædde. † brýð mid bearnnum. under þurh-locan. in rægor hîr þa runne úp.</p>	<p>[118]</p>	<p><i>the</i> earl with <i>the</i> women, but, with utmost haste, he onward bent <i>his</i> course, till that he led <i>his</i> wife with <i>the</i> children, amid <i>the</i> city-barriers, into <i>his</i> Zoar, as <i>the</i> sun up, † ^{peace} the life-candle* of nations,</p>
<p>55,5 folca † ruf-candel. furðum eðde.</p>	<p>[119]</p>	<p>just had mounted.</p>
<p>40 þa ic renðan zepnægn. rreſler albor. rreſl of heofnum. 7 rreartne liſ. perum to rite. reallende fýr. þær hie on ær-ðazum. druhten týndon. lange þrage. him þær lean † forzealb.</p>	<p>20</p>	<p>Then, I have learned, sent the Prince of <i>the</i> firmament sulphur from heaven, and swart flame, for punishment on <i>those</i> men, boiling fire ; for that they, in former days, had vexed <i>the</i> Lord for a long season : for this paid them <i>their</i> reward the Ruler of spirits, capital punishment seized on <i>the</i> heathen race ; † ^{more clamor} din was in <i>the</i> cities, the <i>ery</i> of <i>the</i> <i>dissolute</i> <i>shameless</i></p>
<p>45 zarra paldend. † gnáp heah-þnea. on hæðen-cým. hlýnn pearð on ceartnum. † cirum árlearra. cpealmer on ðre.</p>	<p>30</p>	<p>at <i>the</i> point of death,</p>
<p>48 láðan cýnner. 55,10 liſ eall fornam.</p>	<p>32</p>	<p>of <i>the</i> loathed race : flame consumed all</p>

* ruf is here again used for rreofh, as in rreof-zealb, p. 69, l. 27.

2549	þ he ʒnenerf ronb.	[119]	that it found green in <u>the golden cities.</u>
	† ʒolb-burȝum in.		
-50	<u>ƿilce þær fymbúran.</u>		<u>Thus there around,</u>
	únlytel dæl.		no small part
	fíðne folban.		of <u>the wide land</u>
	† ʒeonbrendeb ƿær.		was <u>overspread</u>
	bryne ʒ bróȝan.		with <u>burning and dismay;</u>
	beapƿar ƿurðon.		<u>the groves became</u>
	to ʒaxan ʒ to ʒrlan.	9	<u>cinders and ashes,</u>
	eorðan ƿærtaƿa ^a .	10	<u>and the fruits of earth :</u>
	efne ʒƿa ƿíbe.		even as far
	ʒƿa ða ƿíce-lác.		as those <u>inflictions</u>
-55	neðe ʒeræhton.		dire <u>extended,</u>
	núm land ƿera.		men's <u>spacious land</u>
	ʒræubende ʒýn.	13	<u>the ravaging fire,</u>
	ʒteáƿer ʒ ʒeáƿer.	16	<u>up and around, <i>high & wide</i></u>
	† ʒƿozende ʒon ʒrealh.		raging <u>swallowed ;</u>
	eall ʒeadon.	18	<u>all dwellings... <i>together</i></u>
	þ ón ʒoboma býrȝ.		that in <u>Sodom-city</u>
	ʒecȝar ahton.	20	men <u>possessed,</u>
55, 15	ʒ on ʒomorra.		and in <u>Gomorrah,</u>
	eall þ ʒob ʒƿilbe.		all that <u>God destroyed,</u>
-60	ʒnea mið þý ʒolce.		<u>the Lord, <i>with</i> the people.</u>
	þa þ ʒýn-ʒebnæc.	24	When that <u>fire-crash,</u>
	leoda lif-ʒedál.		<u>the death of nations,</u>
	lother ʒehýnbe.		heard <u>Lot's</u>
	þ bryð on burȝum.		wife in <u>the cities,</u>
	underbæc beƿeah.		<u>she backward looked</u>
	† ƿið þær ƿæl-ŷyller.	-29	<u>towards the fatal ruin.</u>
	uƿ ʒerƿitu ʒecȝað.	30	<u>The Scriptures tell us</u>
	þ heo ont ʒrealt-ʒtæner.		that she into <u>a salt-stone's</u>
	ʒona ƿurðe.		<u>likeness</u>
-65†	ánlicne ʒre.		straight <u>became.</u>
	æfne ʒiððan.		Ever <u>since</u>

^a MS. and Junius ƿærta.

ld 121;
Th 105, 32;
Gen 2581.

55, 25

CÆDMON'S PARAPHRASE.

155

566 ge mon-lica.
þ̅ iſ mæne ſpell.
ſtille punode.
þær hie ſtranȝ bezeat.
ſite þær heo ſórdum.
pulbrer þegna.
hýnan ne polbe.

[110]

the human image
(that is an awful tale)
hath continued still,
where her o'ertook stern
punishment, for that she *the* words
of *the* ministers of glory
would not obey.

55, 20
-70 on þam ſicum.
ſýnbe hiban.
ðrihtner dómer.
hronne þozora ſím.
ſoruld zepite.
þ̅ iſ pundra ſum.
þara ðe zepohhte.
pulbrer albor:.

5

10

Now hard and steep must *she*,
in those places,
her fate abide,
the Lord's doom,
when, through number of days,
the world shall have passed away.
That is one of *the* wonders,
of those which wrought
the Prince of glory.

[121]

XXXVII.

XXXVII.

Ðim þa abraham zepát.

Abraham then went

na zanzan.

journeying alone,

-75 mid ær-dæge.

with early dawn,

þ̅ he eft^a zertóð.
þær ſórdum ær.
ſið hīſ pálbenð ſſræc.
ſrób ſſrum-zána.
he zereah ſſrom ſſolban.
úþ ſíðe ſleozan.
pæl-znumme ſéc.

20

so that he again stood
where ere, in words,
he with his Lord spake,
the sagacious patriarch.
He saw from earth
up widely fly
the grim smoke of death.

45, 25 hie þær plenco onpóð.

Pride had them so invaded,
and wine-drinking,

þ̅ hie ſſinen-dæda.

that they in wicked deeds

-80 to ſſnece purdon.

30

were too audacious,

81 ſýnna þſurte.

daring in sins ;

ſóð onſeazton.

they in sooth forgot

* MS. and Junius heft.

- 2582** drihtnes dōmas. [121] *the Lord's judgments,* [perity
 ⁊ hpa him dugeða forgear. and who had given them of pros-
 blæb on burzum. *the fruit in their cities ;*
 forþon him brego engla. therefore on them *the Lord of an-*
 pylm-hátne līg. *burning hot flame,* [gels
 tó p næce fende. in vengeance, sent.
- 85** pa bend uſren. Our Lord, [membered
 gemunde prærært þa. . . . 8 observant of *his compact,* then re-
 abraham árlíce. Abraham faithfully,
 ⁊pa he oft dyde. 10 as he oft had done,
 leorne[†]mannan. *the beloved man ;*
 loth[†]genenebe. — — 12 *he preserved Lot,*
 mæg þær oðnes. the other's kinsman,
 56,5 þa reo mænegero[†]forpearð. when the many perished.
 ne donre þa.
 bæb-rof hæle.
- 90** for fnean egeran. Might not then
 on þam færtenne. *the man for deeds renowned,*
 len[†]tearðizean. for fear of *the Lord,*
 ác him loth zepát. in that fastness
 of býrnz zangan. [122] longer dwell ;
 ⁊ hī bearn romeb. 20 but Lot departed,
 pæl-ſrope[†]fýrn. journeying from *the city,*
 ríe[†]cearian. *and his children also,*
 oð þ hie be hriðe. *far from the fatal place,*
 heape[†]dúne. *to seek a dwelling,*
 24 till that they, by *the slope*
 of a high down,
 found *an earth-cavern,*
 95 leorð-ſcræf fúndon. where the blessed Lot,
 þær ſe eadega loth. *the righteous, dwelt,*
 prærært punode. — — 29 *dear to the Lord,*
 palbenbe leof. 30 a number of days,
 97 bæz-ſimeſ forn. [123] and his daughters two.
 ⁊ hī dohton tpa[†].

* * * *

* Here a leaf of the MS. has been cut out.

Cd 123;
Th 157, 22;
Gen 2610

56, 15.

CÆDMON'S PARAPHRASE.
 (123)

157

* * *
 * * *
 * * *
 * * *
 * * *
 * * *

hie dýdon ꝥa druncnum.^a

they did as to *one* drunken,

eode reo ylþne to.
 ær on rehte.
 * * *

went the eldest to
 ere on *his* couch

* * *

1598

2600

heora[†] beza ræber.
 ne rihte blonben-reaþ.
 hronne him ræmnan to.
 * * *

the father of them both :
 the white-locked knew not
 when to him *the* damsels

brýde him bu ræron.
 * * *

were both brides unto him,

on[†] renhð-coran.
 ræhte zeneaprot.
 móbe ꝥ gemýnbe.

— 8 in his *mind's cave* recess
 heavily oppressed,

þ he mæxða rið.

10 in mind and memory ;
 11 so that he *the* maidens' coming,
 with wine drunken,
 might not know.

-5

riwe drúncen.
 zepitan ne meahte.
 iberu purdon eacne.

14 *The* damsels became quickened,
 brought offspring

earoran brohtan.
 † pill-zerpeortor.
 on woruld junu.
 heora ealdan ræber.

the sisters germang,
 sons, into *the* world,
 to their old father.

56, 15

þara æðelunga.
 † móðer oðerne.
 moab némbde.

Of those youths,
 20 *his* mother *the* one
 called Moab,

-10

locher[†] dohter.

Lot's daughter,

^a The defect both in sense and alliteration show that some lines have been omitted in this part of the MS.

2611 reo on life pær. [123] she who in life was
pintrum ylþne. in winters elder.
ur zepputu reczeað.
zodbunde béc.
þ reozingne.
hipe ægen bearn.
ammon thete. [124] called Ammon.
of þam ftrum-zárum.
folc únrím.

— 15 þrýmæste tra. 10 two renowned
 þeoda arócon. — 11 nations sprang.
 oðre þara mæzða.
 moabitare.
 eorð-buende.
 ealle hátað.
 píb-mæne cynn.
 oðre þe þar nemnað.
 56, 20 æðelunga bearn.
 ammonitare:.

*The Scriptures tell us,
 the divine books,
 that the younger
 her own child
 called Ammon.*

*From those patriarchs
 people unnumbered,
 two renowned
 nations sprang.
 One of those tribes
 Moabites
 earth's inhabitants
 all name,
 a far-famed race;
 the other people call,
 the children of men,
 Ammonites.*

XXXVIII.

XXXVIII.

— 20 Leþat him þa mið brýþe. 20 Departed then with his wife
þroðor arónef. Haran's brother,
unðer abimelech. under Abimelech
æhte læðan. his wealth to lead,
mið hifþiþum. with his followers.
hæleðum jæzðe.
þ þarra hif.
þreortor þæne.
abraham rorðum.
þearh hif albne.

— 25 þý he þirt zeapne. 30 for he knew well
 þ he pîne-máza. that he kinsmen
 on folce lýt. among the people few,
 þneonda hæfðe. few friends had.

— 27 þa re þeoden hif.
 Then the prince his

*He to the people said
 that Sarah his
 sister was.
 Abraham by those words
 saved his life;*

*for he knew well
 that he kinsmen
 among the people few,
 few friends had.*

Then the prince his

ca 1251
The 150, 31;
Gen 26.13.

57.5

þegnar ġenbe. [124] servants sent,
 2628 heht bꝛingzan to him ſelfum^a. bade *them* bring to himſelf

* * *
 þa pær[†] tellþeodig.
 5625 oðne ġiðe. Then was 'mongſt ſtrangers,
 a ſecond time,
 -30 wif abrahameġ. Abraham's wife
 ġnom wepe lædeð. led from *her* huſband,

to a ſtranger's boſom.
 5425 ~~þær~~ fremder pæðm. — — — 7 Him then there ſupported
 him þær ſylſte þa. the Lord eternal,
 éce dꝛuhten.

ġpa he oft býde. 10 as he oft had done ;
 neꝛgenð uꝛte. our Preſerver
 com nihtes ſelf. came himſelf by night,
 † þær ġe paldend læz. to where the ſovereign lay,
 pīne dꝛuncen. [125] drunken with wine.

-35 onzan þa ġoð cýning. Began then *the* King of truth,
 þurh ġreġn ġrécán. through a dream, to ſpeak
 to þam æðelinge. to the prince,
 7 him ýrre hpeóþ[†] of hwoþan and angrily to him called :—

þu abrahameġ. 'Thou Abraham's
 20 iðere zenáme, wife haſt taken,
 † þwýde æt beorne. his conſort from *the* chieftain :
 þe[†] abneꝛðan ġceal. from thee ſhall draw,
 57.5 for þære[†] dæde. for that deed,
 deað of bꝛeoꝛtum. death from *thy* breaſt
 thy ſoul.'

-40 ġaple þīne. Him, with feaſting weary,
 him ġymbel-peꝛuꝛ. the diſpenſer of treaſure
 ġýnna þwýtta^b. in ſleep addreſſed :—
 þurh ġlæp óncpæð. ' Wilt thou ever,
 hwæt þu ærre. Lord of angels !
 engla þeoden. 30 through thine anger,

-43 þurh þīn ýrre pilt.

^a One line, at leaſt, is here wanting, containing the regimen of bꝛingzan ; viz. ġarþán (as required by the alliteration) and ſome other words.

^b This is without doubt an error of the ſcribe for ġnceꝛ þwýtta, by which title Abimelech is ſubſequentlly deſignated. See p. 165. line 6.

2644 alþne lætan. [125]
 heah[†] beheopian^a.
 þæne þe heþ leofað.
 — 45 rihtum þearum.
 bið on næbe rært.
 mōð-geþance.
 ⁊ him milcpe.
 † to þe rēceð.
 me ræxðe ær.
 þ þiſ hine.
 pōrþum ſelfa.
 unſpicgenþum.
 þ heo abrahameſ.
 57.10 1 ppeortor pæne.
 — 50 næbbe ic ſynne rið hie.
 † facna æniſ.
 gefremed xēna.
 him þa æþne eft.
 éce þrihten.
 10 10 dōþræft metoð.
 þurh þ ſpefn óncpæð.
 aſiſ abrahame.
 iðere ſine. [126]
 — 55 þiſ to geþealbe.
 20 20 ziſ þu on worulde leng.
 æðelinz a helm.
 † alþner ſecce.
 he iſ 3oð ⁊ zleap.
 mæz ſelf ſpnecan^c.
 — 58 gereón ſpegl-cýning. 30

let a life,
 O Supreme ! be cut off,
 which here liveth
 with righteous manners,
 5 is in purpose firm
 in thought of mind,
 and, for itself, mercy
 † ^{from} at thee seeketh ? †
 To me, a while since, said
 10 that woman by her
 words herself,
 2 not questioning^b,
 that she Abraham's
 sister were ;
 I have not sin with her,
 any wickedness,
 yet committed.
 Him then straight again
 the Lord eternal,
 20 the just Creator,
 through the dream, addressed :—
 ' Give to Abraham
 his consort,
 his wife into his power, †
 if thou in the world longer,
 chief of men,
 reck of life.
 He is good and wise,
 may himself speak with,
 30 see heaven's King,

^a MS. beheopian ; Junius beheopan : but the true reading is doubtless beheopian. See p. 163, line 21, where the phrase again occurs. The beginning of Abimelech's speech is obscure, and my translation, I fear, far from satisfactory.

^b The words 'not questioning' are to be taken immediately after 'to me' three lines above.

^c Between this and the preceding line there is no alliteration ; perhaps for ſelf we should read þið 3oð.

ld 127i
Fr 161.32i
Gen 2674.

57, 20.

CÆDMON'S PARAPHRASE.

2659
57, 15
-60

þu speltan scealt. [126]
mid þeo 7 mid þeornme.
gif ðu þam frum-gáran.
brýðe rýnnert.
he fábiddan máeg.
gif he ofrtum me. - - - - 6
æpenða^a pile.
þeapfæst 7 febylðr.
þín abeodan.
þ ic þe litta.
litzendum giet.
on ðazum læte.
ðuzupa brúcan.

thou shalt perish
with *thy* goods and substance,
if thou to the patriarch
his wife deny.
He may by prayer obtain,
(if he to me speedily
will thy errand,
upright and patient,
prefer)
that I thee comforts,
yet living,
will henceforth let.

-65

gincef gerundne.
þa flæpe tobrægd.
forht folcer þearð.
heht him fetizean to 13
grrécan gine. 17
gpedum rægd. 18
eoplum abimeleh. 19
ezeran gednead.
paldenber rórd.

uninjured in ~~the~~ wealth.

Then cast off sleep
the affrighted nations' guardian
bade to him fetch
his counsellors,
said with speed
Abimelech to the earls,
by fear tormented,
the words of the Lord.

57, 20
-70

þeas him ondrédon.
for þære ðæde.
brihtner handa.
grenz æfter gperne. [127]
heht gylf cyning.
hum þa abraham to.
ofrtum miclum.
þa neorðode.
nice þeoden.
mazo ebrea^b.

The men dreaded,
for that deed,
of the Lord's hands
the stroke, according to the dream.
The king himself commanded
Abraham then to him,
with utmost speed.
Then addressed
the powerful prince,
the parent of the Hebrews,

^a æpenða seems an error for æpenðe.

^b The beginning of Abimelech's speech is wanting, as is apparent both from the context and the defect in the alliteration.

	þær þu me wylle.	[127]	'that thou wilt to me
2675	wordum secgean.		say in words,
	hu geforhte ic þæt.		how I have that wrought,
	friddan þu uric under.		(since thou among us,
	abraham þine.		Abraham !
	on þarfeðel-cunne.	6	into this country
	æhta lædberc.		hast led thy property,)
	þ þu me þur fræde.		that thou for me thus cruelly
	geano renobert.	9	hast laid a snare ?
57,25	þu ellþeodig.	10	Thou, a stranger,
	uric polberc.		wouldest us,
—80	on þurfe folc-geane.		in this nation,
58,1	facne þerýnpan.		by fraud deceive,
	ýnnaunþermitan.		with sins defile ;
	frædbert wordum.		saidst in words
	þ garra þin.		that Sarah thy
	gweortor þæne.		sister were,
	liceþ mæge.		thy body's kin ;
	polberc lādlice.		wouldest hostilely,
	þurh þ þif on me.	20	through that woman, on me
	gnohte alecgean.		crime attach,
—85	onmæste ýfel.	22	measureless evil.
	pe þe árlice.		We thee honourably
	gefeornmebon.	24	entertained,
	þ þerfeondlice.		and to thee kindly,
	on þurfe wen-þeode.	27	in this nation,
	picgetæhtou.		assigned a dwelling-place,
	land to hýrum.		land for comfort ;
	þu ur leanert nú.		thou now requitest us
	unfeondlice.	30	unkindly,
53,5	þremena þancart.	[128]	for our benefits thankest.'

XXXVIII.

XXXVIII.

—90 Abraham þa.

Abraham then answered :—

—91 ne þyde ic for facne.

'I did it not for fraud,

Ed 129;
The 163, 33;
Gen 2707.

2692 ne for†feondŕcipe. [128]
 ne for pihce.
 þær ic þe pean uðe.
 ác ic me zumena balþor.
 zud-bórðer ŕpenz.
 leob-mazum feor.
 láne zebearþ.
 -95 riððan me þe halza.
 of hýrðe ŕnean.
 míner fæber.
 †fýrn alæðeð^a.
 ic þela riððan.
 folca †zeŕohte.
 rína uncuðra.
 7 þýr þíf mið me.
 ŕneónða þearceart.
 58,10 ic þær þærer á.
 2700 onŕpénun^m ŕæc.
 †hronne me rnaðra gum.
 †ellþeodŕne.
 "albne þeþeope."
 geðe him þær iðere eft.
 ázan polþe.
 forðon ic†ŕíz-rumðum. - 24
 rórðum ŕæzðe.
 þ rannaŕmín.
 ŕpeorþon þæne.
 -5 æzhrær eorðan.
 þær þit þeandæ lear.
 mið þeá-landum^b.
 þinnan ŕceoldon. [129]
 -7 ic þ ilce ðneah.
 on þýrre eðýl-týrŕe.

nor for enmity,
 nor for aught
 that I might give thee trouble;
 but I myself, chief of men,
 brandisher of the shield,
 far from my countrymen,
 purposely preserved.
 After that me the Holy,
 from the family of the chief,
 my father,
 led of old,
 I since many
 nations have sought,
 men unknown,
 and this woman with me,
 destitute of friends.
 I on this journey ever
 in expectation set,
 when some enemy me,
 a stranger,
 might of life bereave,
 who for himself this woman after
 would possess:
 therefore to the warriors I
 said in words,
 that Sarah my
 sister were,
 in every place
 where we, of dwellings void,
 with hostile nations
 must contend.
 I the same did
 in this country,

^a Apparently an error of the scribe for alæðde.

^b Cum peregrina terra, vel peregrinæ terræ incolis, contendere; malim tamen legere þea landum hostili terra, a þea hostilis.—Lye.

2708

frōðan ic þína*.
þeoden mæra.
munbbýrðe[gecear].

[129]

after I thy,
O great prince!
protection chose.

58, 15

— 10

ne pær me on móðe cuð.
hræðer on þýggum folce.
fræan ælmihtiges.
egeþa pære.

To me in mind it was not known,
whether, among this folk,
of the Lord Almighty
there were dread,

þa ic hér[æ]rfe[st] cóm.
forþón ic þeznum.
þinum dýrnbe.

10

when I here first came;
therefore I from thy
servants hid,

7 gýlfum þe.
griðort micle.
góðan grræce.
þ me rannan.

and from thee thyself,
most of all,
true speech,
that to me Sarah

— 15

brýðeflafe.

with footstep conjugal
mounted the couch of rest.

þebd-nerfe zertáh.

— 16

Then began Abimelech

þa onzán abumæleh.

Abraham to load

abraham grrðan.

15

with worldly treasures,

porulb-zerþreonom.

20

and to him his wife restored;

7 him his pif: ageaf.

realbe him to bóte.

gave him to boot

þær þe he hisþbrýð zenám.

(because he had taken his wife)

58, 20

ganzenbe[fe]oh.

live stock,

7 glæd reolfor.

— 24

and shining silver,

— 20

andþeorc feor.

[130]

substance of money.

grræc þa rórdum eac.

Spake then eke in words

to abrahame.

to Abraham

æðelunga helm.

the chief of men:—

puna mid uric.

‘Dwell with us.

7 þe píctgecor.

30

and choose thee a habitation

on þýggum lande.

in this land,

[thee,

þær þe leofort me.

where it may be most pleasing to

— 24

éðel-rope.

a dwelling-place

þe ic ázan gceal.

which I shall give thee to thee

* Probably an error of the scribe for þine.

own, possess for thee
I shall make her to own.

ld 131;
Th 105, 32;
Gen 2740.

CÆDMON'S PARAPHRASE.

59, 5

272.5 per ur træle rneond. [130]
pe ðe reoh ryllað.
cpæð þa ert raðe.
oðre roðre.
to garpan.
gincef brýtta.
ne þearf ðe on edrit.

Be to us a faithful friend,
we will give thee wealth.

Spake then again quickly
other words
to Sarah
the dispenser of treasure:—
'Need not to thee in reproach

58, 2, 5

abraham rettan.
ðin træa bruhthen.
þ þu flett faðar.*

Abraham attach,
thy lord,
that thou my ^{house-paths, floor} pavilion,

30

mæg ælf rcieno.
29, 1 míne træde.

woman elfin-fair!
hast trodden;

ác him hyge teonan. — — — 13
hrítan reolpre. — — — 15

for to him the injury,
with white silver,
I will well repair.

ðeope bete. — — — 15
ne ceara incit ðuguða.
of ðirgð eðyl tyrfe.
ellon recan.

Care ~~ye~~ not, friends,
out of this country,
elsewhere to seek,

rinar uncuðe. — — — 19
ác runiað hér. — — — 20

men unknown,
but dwell here.'

- 35 abraham træmebe.
gpa hine hir albor heht.
onfenz rneondrcipe.
be fræan hære.
lufum g ligrum.
he pæg leof gode.
forðon he gubbe.

Abraham acted
as him his chief commanded,
began friendship,
at the Lord's behest,
with love and good-will.
He was dear to God,
therefore he in peace

gærlig dræah. — — — 28
59, 5 g hir rcippende^b. [131]

happy lived,
and under his Creator's
shadow journeyed,

- 40 hleop feðrum þeaht.
her þenden hrfe.

decked with his guardian-wings,
here while he lived.

* I am not aware of the occurrence of this word elsewhere: my interpretation is conjectural.
b My translation of this line is made under the supposition that for rcippende we should read rcippende.

- 2741 þa ȝien pæg ȝrre. [131] Then again was angry
 ȝob abimeleche. God with Abimelech,
 for þære ȝynne. for the sin
 þe he rið ȝarrai. that he against Sarah,
 ȝ rið abrahame. and against Abraham,
 ær ȝæfremebe. ere committed,
 þa he ȝeðælebe. when he separated
 him; ðeone tra. two to him dear,
 -45 rið ȝ pæpneb. female and male.
 he þær peoꝛc ȝehleac. 10 He for this got pain,
 ȝæcne piðe. ^{obtained} perilous torment:
 ne meah-ton ȝreo ne þeope. might not free nor servile
 heopa bꝛeȝo-peapbar. - - -13 their lords ^{approach}
 beapnum æȝan. with children gift,
 mon-riðm mæȝeð. numerous progeny ;
 59.10 æc him þ metoð forttob. - 16 for that the Lord hindered to them,
 oð þ ȝe halȝa. till that the holy,
 huȝ hlaforðe. for his chief,
 -50 abrahama onȝan. Abraham, began
 ærpa biððan. 20 to pray for power,
 ecne ðuhten. the Lord eternal.
 him engla helm. To him the Chief of angels
 ȝætiȝfoðe. it granted,
 tuððoꝛ-ȝreð onleac. the procreative power unlocked,
 folc-cȝuninge. for the king of nations,
 ȝreopa ȝ þeopra. of free and servile,
 pepa ȝ riða. men and women ;
 let peaxan eꝛt. let wax again
 -55 heopa riðm-ȝevel. their number,
 roðoꝛa paðbenð. 30 the heavens' Ruler,
 ead ȝ æhta. their happiness and wealth.
 ælmihtig peapð. The Almighty became
 milbe on moðe. mild in mood,
 mon-cȝynner peapð. the Guardian of mankind,
 -58 abimeleche. to Abimelech,
 ȝpa hune abrahama bæb. [132] as Abraham had prayed him.

Cd 183;
Th 167, 34i
Gen 2775.

59.20.

CÆDMON'S PARAPHRASE.

167

59.15
[132]

ða com ferman.
frea ælmihtig.
-60 to farran.
fpa he felf gecpæð.
paþbenð ufgren.
hæfðe pōrn-beot.
leofum gelæfðeð.
lifef alþon.
eafofan 7 iðeje.
abrahame pōc.
bearn of bryðe.
þone brego engla.
-65 ærðy mafo-tuðne.
modop pæne.
† eacen be eople.
ifaac nēmbē.
hine abraham/on.
hif ægene hand.
beacen fette.
fpa him bebeað metob.
pulþon-tofht ymb pucan.
59.20 þæf þe hine on populb.
-40 tofmon-cynne.
modop bpohte.

Then came
the Lord Almighty
to Sarah,
as he himself had said ;
our Ruler
had his promise
to those beloved ones performed,
the Prince of life,
to the man and woman.
10 To Abraham was born
a child, from his wife,
whom the Lord of angels,
ere that with progeny
the mother were
15 by the earl quickened,
Isaac named.
On him Abraham,
with his own hand,
set a sign,
20 as him bade the Creator,
glory bright, after a week,
from when that him into the world,
among mankind,
his mother brought.

XL.

XL.

Eniht peox ifraç.
fpa him fcynde pænon. — 26
æðele ffrom ylþnum.
abraham hæfðe.
pintpa hund teontig.
þa him pif funu.
on þancfgebæp.
he þæf ðnaze bād.
-45 ifððan him æneft.
þuph hif ægen pōrn. [133]

The boy waxed and thrived,
as to him was natural,
congenial from his parents.
Abraham had
a hundred winters,
30 when to him his wife a son
gratefully bare.
He for this had a while waited,
since that to him first,
through his own word,

2 114 2476	þone dæg willan. ðrihten þ obode. þa seo wýrð zerearð. þ þ wír zereah. for abrahame. ismael plezan.	[133]	that day of desire the Lord had announced. |||
59.25.	ðær hie sæt <u>rpærendum</u> . ræton þ úrá.	6	Then was the hap, that that woman saw, before Abraham, Ishmael playing,
—80	halz on hige.	8	where they at meat both sat, holy in mind,
10.1	7 heora <u>þ</u> iran feall. ðruncon 7 <u>þ</u> rymbdon. þa cwæð <u>þ</u> rihteclu <u>mæz</u> . brýð to beorne. forzif me beaza pearð. <u>mín</u> <u>rpær</u> <u>frea</u> . hat rððan ^a . ázan tellon. 7 ismael.	10	and all their domestics drank and rejoiced : then said <i>his</i> lofty mate, <i>his</i> wife, to <i>the</i> chief :— ' Grant me, guardian of bracelets, my dear lord, bid go Hagar elsewhere, and Ishmael with her lead :
—85	læban mid hie. ne <u>þ</u> eoð <u>pe</u> lenz romed. pillum mínium. zif ic pealban móc. næfne ismael. rð <u>fræce</u> . rð mín ágen bearn. ýrfe dæleð. on larze þe.	20	we will not longer be together, with my will. If I may sway, never Ishmael with Isaac, with my own child, shall share <i>the</i> heritage after thee, when thou from <i>thy</i> body sendest <u>life</u> .'
66,5	þonne þu of lice. —90 <u>albon</u> <u>þ</u> ar endert. þa <u>rpær</u> abrahame. peorce on móde. þ he on <u>rpærct</u> ðurfe.	[134]	Then was to Abraham grief in mind, that into exile he must drive his own son.
—92	hir relfer runu. þa com rðð metob.	32	Then came <i>the</i> Lord of truth,

^a Apparently an error for rððian.

ca 1042
Th 160, 26;
Gen 2805

60, 10

CÆDMON'S PARAPHRASE.

2793 fneom on fultum.
pyrte fephoðzuman.
† ceapum on clommum.
cýning engla fppæc.

[134]

the Powerful, to his aid;
he knew the man's soul
?fettered with cares. ?

-95 to abrahame.
éce ðrihten.
læt þe faprlupan
forge of þneortum.
móð-gepinnan.
Ƴ mægeð hire.
brýðe þinne.
hát búcu apez.

The King of angels spake ---
to Abraham,
the eternal Lord :—

' Let from thee slip
sorrow from thy breast,
mental strife,
and thy mate obey,
thy wife :

69/10 ázár fepan.
Ƴ ifmael.

9
10

order both away
to go, Hagar
and Ishmael,
the boy from the country :

2800 cniht of cýððe.
íc hir cýnn gebo.
† þráb Ƴ þnerne.
beapna tudne.
pærtmum fpebiƳ.
Ƴpa ic þe pópðum gehet.
þa re pen hýrðe.
hir paldenbe.

I will make his race
wide-spread and potent,
in its progeny of children,
in offspring, abundant,
as by my words I promised thee.'

-19
20

Then the man obeyed
his Sovereign,
drove from his dwellings
the two sad of-mind,
the woman from his habitation,
and his own child.

† ðraf of pícum.
† ðneoruz-móð rú.
-5 idefe of earþe.
Ƴ hir ázen beapn.^a

* * *
* * *
* * *
* * *
* * *
* * *

^a Here a leaf has been cut out of the MS. What follows is the speech of Abimelech to Abraham, the beginning of which is wanting.

* * *
 * * *
 * * *
 * * *
 * * *

2806 ꝛꝛeotol ƿr ƿ ƿeꝛene.

þ þe ƿóð metob.

on ƿeꝛiððe ƿr.

ƿꝛeꝛleꝛ albor.

reðe ƿrƿon ƿeleð.

ƿrýtrum mihtum.

60, 15. ƿ þín móð tꝛýmeð.

— 10 ƿobcundum ƿrꝛum.

ƿoꝛiðon ðe ƿiena ƿꝛeop.

þeꝛ þu ƿið ƿꝛeond oððe ƿeond.

ƿꝛemman ongunne.

ƿóꝛðum oððe ðæbum.

ƿalbend ƿꝛꝛeð.

ƿnea ƿonð-ƿeꝛar.

ƿolmum ƿinum.

ƿillan þínne.

þ ƿr ƿibe cuð.

— 15 ƿurh-ƿittendum.

ic þe biðbe nu.

† ƿine ebnea.

ƿóꝛðum mánum.

þ ðu til-móðig.

tꝛeopa ƿelle.

ƿæna þína.

þ þu ƿille me.

ƿeran ƿæle ƿꝛeond.

60, 20 † ƿꝛemena to leane.

— 20 þara þe ic to ðuꝛðum.

ðe ƿeðón hæbbe.

— 21 ƿiððan þu ƿearceapt.

[195] ' manifest it is and seen,
 that to thee *the* Lord of truth
 is as a companion,

the Prince of *the* skies,

5 who giveth victory,
 through *his* sapient powers,

and strengtheneth thy mind
 with gifts divine; [still

therefore to thee hath prospered
 what thou, with friend or foe,

11 hast to accomplish sought,
 by words or deeds.

The Powerful forwardeth,
the Lord, *thy* goings forth,
 with his hands,

thy will;

that is widely known
 to *the* city-dwellers.

I pray thee now,

20 O man of *the* Hebrews,

by my words,

that thou of disposition good
 give *me* a pledge

of thy covenant,

that thou wilt to me

be a faithful friend,

in requital of *the* kindnesses
 which I, for *thy* benefit,

have done to thee,

30 since that thou destitute

Ed 136;
Th 171, 32;
Gen 2837.

60, 25.

CÆDMON'S PARAPHRASE.

	geornan cōme.	[135]	from afar camest,
2822	on þar þer-þeode.	- - -	into this country,
	ƿræccan larte.	[136]	with exile step.
	zylb me mið hylbo.		Pay me with affection,
	þ ic þe hneap ne pær.		for that I was not sparing to thee
	landes ⁊ litta.		of land and favours ;
	peƿ þittum leodum nú.		be to these people now,
- 25	ƿmæzburge.		and to my
	minre āppært.		kindred, faithful ;
	zif þe āƿalba.	10	if <i>the</i> All-powerful to thee,
	ūre drihten.		our Lord,
	ƿcūpan wille.	12	will grant
	ƿeðe zecƿeapu healbeð ^a .	- 13	who holdeth <i>the world's</i> destinies,
	þ þu nand-ƿigum.		that thou to <i>the</i> shielded warriors
	ƿūmon mōte.		bounteously may,
60, 25	on ðitte ƿolc-ƿceape.		among this people, 1
	ƿrætra bælan.		ornaments distribute,
- 30	modigna zecƿreón.		rewards of <i>the</i> bold,
61, 1	meance ƿettan.		a land-mark set.*
	ða abraham.	20	Then Abraham
	abimelehe.		to Abimelech
	ƿæne ƿealde.		gave <i>his</i> covenant
	þ he ƿolbe ƿpa:.		that he so would.

XLI.

XLI.

	ðiððan ƿær ƿe eadega.		Then was the blessed
	eaƿora þáner.		son of Terah
	in ƿilistea.		in <i>the</i> Philistines'
	ƿolce ƿeandƿært.		nation settled,
- 35	leod ebneá.		<i>the</i> Hebrews' prince,
	lange þnáge.		a long season,
	ƿearceart mið ƿrembum.	30	poor with strangers.
	hum ƿnea engla.		To him <i>the</i> Lord of angels
- 37	ƿic ƿzetæhte.		assigned a dwelling,

* From this line to the end of the canto the sense seems very obscure.

2.838 þær þe þær hatað.
 þurh-ƿitteþe.
 beƿraþea lond^a.
 þær ƿē halga.
 61.540 heah ƿreap ƿeceþ.
 þurh timbneþe.
 ƿ þearo ƿette.
 ƿeo-bebb ƿorhte.
 ƿ hiƿ ƿalþeneþ.
 on þæm ƿlæþ-ƿeþe.
 ƿ ƿilþ on ƿæƿeþe.
 lác ƿeneaþe.
 þam þe lif ƿorþear.
 ƿ ƿealþlic.
 ƿ ƿeƿle unþer.
 -45 þa þær ƿunceƿ.
 ƿe ƿiça on ƿán.
 ƿ cýnung ƿorþan.
 cunnode ƿeorne.
 þ ƿilc þær æðelingeƿ.
 ellen ƿæþe.
 ƿ ƿiðum ƿorþum.
 ƿ ƿræc hiþ ƿeþne tó.
 ƿeƿit þu oƿeƿtlice.
 abraþam ƿeƿan.
 -50 laƿtaƿ leccaþ.
 61.10 ƿ þe læþe mið.
 þin ágen bearn.
 þu ƿcealt ƿrác me.
 on ƿecan ƿunu ðinne.
 ƿýlf to tibe.
 ƿiððan þu ƿerþert.
 ƿeape ðíne.
 -54 hýuncƿ þær hean lánþer.

[136] where men call,
 the city-dwellers,
 the land of Bersheba.
 There the holy *man*
 [137] a high steep dwelling,
 a town, built,
 and ^{planted} set a grove,
 an altar wrought,
 and to his Sovereign,
 10 on the ember-place,
 an offering dedicated,
 a gift sufficient,
 to him who life *him* gave,
 happy
 under heaven.
 Then the chief
 began the powerful
 King to tempt,
 earnestly proved
 20 what the man's
 fortitude were :
 with words austere,
 he with *his* voice addressed him:—
 ' Go thou, with utmost haste,
 Abraham, journeying,
 set *thy* steps,
 and with thee lead
 thine own child.
 Thou shalt Isaac to me
 30 sacrifice, thy son,
 thyself, as *an* offering,
 after thou mountest
 the steep downs,
 (*the* ring of the high land,

^a MS. and Junius lono.

ld 139i
Fr 173, 34i
Gen 287i

61, 20.

CÆDMON'S PARAPHRASE.

	þe ic þe heonon [†] zetaæce. [137]	which I from hence will show thee,
2855	up þinum áznum fótum.	up with thine own feet ;
	þær þu ſcealt áb zezærpan. [138]	there thou shalt prepare a pile,
	bælfyrn bearnne þinum. - - 4	a bale-fire, for thy child,
	7 blóran ſýlf.	and thyself sacrifice
	ſunu mið ſƿeorðes ecze.	thy son, with the sword's edge,
	7 þonne ſƿeanttan liže.	and then, with swart flame,
	leoƿes lic ſƿorbærnan.	burn the beloved's body,
61, 15	7 me lác bebeodan.	and offer it to me a gift.'
	ne ſonraet heffý ſiðe.	10 He delayed not the journey
	ác ſona onzann.	but soon began
- 60	ſýran toſſóne. - - 12	to hasten for the way.
	him þær ſnean ^a engla.	To him was the Lord of angels'
	ſórbſtonbrýrne.	word terrific,
	7 hſr ƿalben ^b leoƿ.	and his Sovereign dear.
	þa ſe eadga.	Then the blessed
	abraham ſíne.	Abraham his
	niht-nerfe toſzear.	night-rest gave up, relinquished
	naller nerzenber.	the Preserver's
	hære ƿiðhogode.	20 behest despised not,
	ác hine ſe halga ƿer.	but him the holy man
- 65	zýrðe zneazan ſƿeoude.	girded with a gray sword,
	cýððe þ̅ him zarta ƿearðer.	showed that of the Guardian of
	tezeſa on bneortum punode.	dread in his breast dwelt. [spirits
	onzan þa hſr erolar bætan.	Began then his asses to saddle
61, 20	zamol-ſepnð zolber ſbrýta. 26	the sage dispenser of gold,
	hēht hine zeonze tpezen.	bade him two young
	men mið ſiðian.	men accompany,
	maez þær hſr ázen þriubba.	his own son was the third,
	7 he ƿeorða ſýlf.	30 and he the fourth himself.
	þa he fúr zepát.	Then he hastily departed,
- 70	ſrom hſr ázenum hope. [139]	from his own house,
	ſſáac læðan.	leading Isaac,
- 71	bearn unpeaxen.	a child unwaxen,

^a MS. and Junius ſnean.

^b MS. and Junius ƿalbenbe.

	ƿpa him bebeab metob.		as him <i>the</i> Lord had bidden ;
2872 ^t	ofte þa ƿƿiðe.	[139]	hastened then much,
	ƿ onetta.		and speeded
	ƿonð ƿold-ƿeƿe.		forth on <i>the</i> earth's way,
	ƿpa him ƿnea tæhte.		as him <i>the</i> Lord had taught,
	ƿeƿar ofeƿ ƿeƿten.		<i>the</i> ways over <i>the</i> desert,
	oð þ ƿulðon-toƿht.		till that in glory-bright,
-45	Deƿer þƿiððan. <i>the beginning of</i>		of <i>the</i> third day,
	up ofeƿ ðeop ƿæter.		up over <i>the</i> deep water
61,25 ³	ðon ƿaræmbe.	10	<i>the</i> morn arose.
	þa ƿe eadeƿa ƿer.		Then <i>the</i> blessed man
	ƿereah hƿiƿƿan.	2	saw towering
	heá ðúne.		<i>the</i> high downs,
62,1	ƿpa him ƿæƿge æƿ.		as to him ere had said
	ƿƿeƿler alðon.		<i>the</i> Prince of heaven.
	ða abraham ƿƿnæc.		Then <u>Abraham spake</u>
	to hƿ ƿombhtum.	17	to his servants :
-80	ƿuncar ƿíne.		'My men,
	ƿeƿtað incit hén.	19	rest yourselves here,
	on þƿƿum ƿícum.	20	in these places ;
	ƿit eft cumað.		we will come again,
	ƿiððan ƿit æƿenbe.		after that we <i>the</i> errand
	uncer tƿeƿa.		of us two,
	ƿarƿ-cýnninge.		to <i>the</i> King of spirits
	arƿen habbað.		have performed.'
	ƿepát hƿ þá ƿe æðelung.		Departed then <i>the</i> man
	ƿ hƿ æƿen ƿunu.		and his own son,
-85	to þær ƿe meancer.		to <u>the limit</u>
	þe him metob tæhte.		which him <i>the</i> Lord had shown,
62,5	ƿaban ofeƿ ƿealðar.	30	passing over <i>the</i> wealds :
	ƿuðu bæƿ ƿunu.		<i>the</i> son bare wood,
	ƿæðer ƿýƿ ƿ ƿƿeopð.		<i>the</i> father, fire and sword.
	ða þær ƿƿucƿean onƿann.		Then this began to ask
-88	ƿer ƿunƿuna ƿeong.		<i>the</i> man in winters young,

* Literally, *the beginning, point.*

Ed 1101
Sh 175, 32;
Gen 2004.

62, 10

pórdum abraham.	[130]	Abraham with words :—
9 pæt hēr fýr ⁊ gweorð.	[140]	'We here fire and a sword
frea mín habbað.		have, my lord!
10 hwear 1r þ tiber.		where is the gift
þ þu tophc-gode.		that thou to <i>the</i> bright God,
to þam brýne-zelbe.		for the burnt sacrifice,
† hrunzan þencert.		thinkest to bring?'
abraham maðelobe.	- 8	Abraham spake :—
hæfde on an zehozod.	- 9	(<i>he had ever</i> studied
þ he zedæde.	10	that he might do,
gpa hine drihten het.		as him <i>the</i> Lord commanded,)
hum þ roð cýnung.		'That <i>the</i> King of truth
gylpa findeð.		for himself will find,
mon-cýnner pearð.		<i>the</i> Guardian of mankind,
gpa hum zemet þinceð.		as to him seemeth meet.'
zertah þa gwið-hýdr.		Mounted then <i>the</i> inflexible
gceape ðúne.		<i>the</i> steep downs,
úp mið hý earonan.		up with his son, [ed,
gpa him ge éca bebeab.		as him the Eternal had command-
þ he on hrofe zertod.	20	so that on <i>the</i> roof he stood
heán lander.*		of <i>the</i> high land,
* * *		
on þære þe hum ge gtranza to.		on that which to him the Powerful,
pærnfært metob.		<i>the</i> righteous Creator,
pórdum tæhte.		had pointed out by words.
onzan þa áð hláðan.		Began then <i>the</i> pile to load,
† æled peccan.	21	fire awaken,
† zefeterode.		and fettered
gét ⁊ honða.		<i>the</i> feet and hands
bearne ginum.		of his child,
⁊ þa on bæł áhór.	30	and then on <i>the</i> pile hove
gáac zeongne.		young Isaac,
⁊ þa æðretze gnáp.		and then hastily griped

* Here a line is wanting, containing the alliterative word or words to gtranza, also the antecedent to the feminine relative þære.

62,15
2905

ſƿeopð be[†]gehiltum.
poðbe hiſ ſunu[†]ſpellan.
fołmaum ſinum.
fýne ſencan.
mæzer ðneone.

[140] the sword by the hilt;
would kill his son
with his hands,
the fire quench
with the youth's gore.

-10

þa metoðer ðegn.
uſan enġla[†]ſúm.
abraham hlúðe.
ſƿeſne cýzðe.
he ſtulle zebáð.

[141] Then the Lord's minister,
an angel from above,
Abraham loudly
called with voice.
10 He still awaited

áner ſƿræce.
ſ þam[†]ſenġle oncpæð:
hum þá ofſtum tó.
uſan of noðerum.
pulðon-zar[†] zober.

the speech of the messenger,
and to the angel spake.
To him then quickly,
from the firmament above,
the glory-spirit of God

2915

ſórnðum[†]mæłbe.
abraham leoſa.
ne[†]ſleah þin ázen beann.
ac þu[†]ſpicne abnézð.

16 'Beloved Abraham!
slay not thine own child,
but take the ~~alive~~

62,20

-15

le[†]ne of ábe.
eaſoran þinne.
him[†]án pulðner zob.
mažo ebneá.

20 the boy from the pile,
thy song, "alive"
him the God of glory favoureth.
Parent of the Hebrews!

þu méðum ſcealt.
þurh þæſ halzan hánb.
heoſon-cýminger.
ſóðum ſƿzor-leanum.
ſelſa onſón.

thou shalt meeds,
through the hand of the holy
King of heaven,
true rewards of triumph,
thyself receive,

-20

zincærtum zifum.
þe pile zar[†]ta peapð.
hiſſum zylðan.
þ þe þæſ leoſna hiſ.
ſiðð ſþylðo.
þonne þin[†]ſýlſer beann.

ample lasting gifts:
30 thee will the Guardian of spirits
requite with favours,
for that to thee was dearer his
peace and grace,
33 than thine own child.'

-22

áð ſtób onáleb.
hæfðe abrahame.

The pile stood on fire,
had Abraham's

The child of thyself / thine own child

Ed 143: Exod
 Th 117.34 177-2
 Exod. 4

63,5

CÆDMON'S PARAPHRASE.

177

2923 metob mon-cýnner. (141) *the Creator of mankind*
 mæge lother. *Lot's kinsman's*
 6225 bneort zeblyttad. *bosom blessed,*
 þa he him hÿ bearn þorȝear. *when he to him his child restored, gave up'*
 -25 iſáac cwiene. *Isaac alive.*
 63,1 ða je eadega beplát. [142] *Then looked the happy*
 þinc oþer exle. *man over his shoulder,*
 7 him þærſ róm zereah. *and there saw a ram,*
 unfeor þanon. *not far from thence,*
 sēne ſtandan. 10 *one standing,*
 bnoðor ánoner. *(Haran's brother,)*
 þrembrum færtne. *in the brambles fast,*
 þone abraham zenám. - 13 *which Abraham took,*
 7 hine on áb ahóf. *and on the pile it raised,*
 -30 oþertum miclum. - 15 *with utmost haste,*
 þor hÿ ágen bearn. *for his own child, [ctiom drew,*
 ábrægd þa mid þý bille. - 17 *then, at the same time, his fault- he þear deht*
 þryne-zieb onþread. - 18 *the burnt-offering prepared, with his deort*
 þeccendne þez. *raised it reeking*
 þommer blóde. 20 *with the ram's blood,*
 63,5 onbleot þ lác zode. *sacrificed the gift to God,*
 þægde leana þanc. *said thanks for the rewards,*
 7 ealna þara. *and for all those*
 þe him ríð 7 sēn. *(which to him late and ere)*
 -35 zÿþena þrihten. *gifts the Lord*
 þorȝifen hæfþe. *had given him.*

XLII.

XLII. *Exodus*

1 Þræt þéfeor 7 neah. [143] *Lo! we far and near*
 zefruzen habað. *have heard of,*
 2 oþer midðan-gearð. *throughout mid-earth,*
 moýreþ dómaz. 30 *the decrees of Moses;*
 3 þræclico rýrð-riht. - 31 *(a wondrous oral law*
 þera cneorȝum. *to the tribes of men;*
 4 in up-roðor. *in the firmament above,*
 eadizna zehpam. *to every one of the blessed,*

N

	5 [†] æfter bealu riðe- bóte lífeþ. lifzenðra gehpam. langumne ræb. hæleðum recgan. gehýne geðe wille. 63.10 þone on þerenne. peroba ^a bryhten. rôðrægt cýning. mid hif rýlfeþ.	(148)	after their adverse lot, life's recompense, to each one living :— a long narration, to rehearse to men ;— let him hear who will :) whom in the waste the Lord of hosts, the just King, 10 with his own power honoured, and to him wonders many, the Supreme eternal, in possession gave. He was dear to God, the people's prince, a bold and prudent leader of the multitude, a valiant general.
	10 miht /geþýrðobe. 7 him pundra fela. éce talpalba. in æht forgear. he þær leof zobe. leoba albor. horrc 7 hreðer-zleap. henzer þíra. †rneom folc-toza. faraóneþ cýn.		20 The race of Pharaoh, the denier of God, he by pain of his rod restrained, where to him entrusted the Lord of triumphs
	15 zobeþ anþracan ^b . zýrð-þíte band. þær him zerealde. riþora palbenð. móðzum mazo-rærpum. hif máza feorh. 63.15 on þirt eðler. — — abrahameþ junum. heah þær þ hand-leán. 7 him hold rnea.		25 (to the bold leaders) the lives of his kindred, 27 into the abundance of the land, (to the sons of Abraham.) High was the reward, 30 and the Lord gracious to him ; he gave him power of arms ³² against the fear of foes, with which in fight he overcame of many tribes
	20 zerealde þærna zerealb. rið rnaðna zýne.		
	21 oþercom mid þýrre. cnéo-máza fela.		

^a MS. and Junius perobe.

^b MS. and Junius anþraca.

ms 144j
Jm. The 179. 33;
Caod. 38.

3, 25.

CÆDMON'S PARAPHRASE.

2	ƿeonda ^a folc-riht.	(143)	of enemies <i>the</i> libertie ^b .
	ða ƿæg forna rið.	- 2	Then was <i>the</i> first time
	þ hine ƿeþoda ƿoð.		that him <i>the</i> God of hosts
	ƿorðum nægðe ^c .	4	approached with words,
	þær he him ƿeƿægðe.		when he to him said
	ƿoð-ƿunþra ƿela.		many true wonders;—
5	hu þas ƿoruld ƿorhte.		how this world wrought
	ƿitig drihten.		<i>the</i> sagacious Lord,
	eorðan ýmbhýrrt.		<i>the</i> orb of earth
	ƿ ýp-ƿoðor.	10	and firmament above
	ƿegette riƿe riçe.		established, in triumph powerful,
	ƿ hiƿ ƿýlƿes naman.		and his own name,
	ðone ýlbo bearn.		which <i>the</i> sons of men
	æp ne cúðon.		ere knew not,
	ƿrið ƿæþera cýn.		<i>the</i> face of <i>ancient</i> fathers,
	þeah he ƿela ƿýton.	16	though many things <i>they</i> knew.
	hæfðe he þa ƿeƿriðeð.	17	He had then <u>strengthened</u>
	ƿoðum cƿærtum.		with true powers,
	ƿ ƿeƿriðeðne.		and honoured,
	ƿeƿodeƿ albor.	[144]	<i>the</i> prince of <i>the</i> multitude,
	ƿaƿaóneƿ ƿeond.	21	Pharaoh's foe,
	on ƿorð-ƿeƿar.		in <i>his</i> onward course.
	þa ƿæg in ƿeƿe.	23	Then was of old,
	ealðum ƿítum.		with <i>its</i> ancient wise,
	ðeaðeƿ ƿeðneceð.		drenched with death
	ðriht-ƿolca mært.		<i>the</i> greatest of nations.
	horð-ƿeanða hƿýne.		At <i>the</i> fall of <i>the</i> treasure-wards
	heaf ƿæg ƿeniƿað.		was <i>their</i> wail renewed,
	ƿræƿon ƿele ðreamar.		slept <i>their</i> many joys,
	ƿince beƿorene.	30	of treasure rest.
	hæfðel mán-ƿeaðan.		He had of <i>the</i> sinful,
	æt iniddene niht.		at midnight,
	ƿnece ƿeƿýlled.	32	woefully felled

^a In MS. and Junius ƿeonda is repeated. ^b Literally, *the* folkright.
^c *nazan, poctico, ut videtur, pro nazan.*—Lye.

Jm a N E 148, 288

	frum-bearna fela. [144]	many first-born ;
39	abnocene ^a burh-pearðar. bana ríðe ^b rrað. - - - 3	the bursten city-holds the slayer widely penetrated,
40	láð leob-hata. land ðrýnmýðe. ----- 5	the fell hater of the people ; the land mourned over
	ðeaðna hræpum. ðuzoð forð zepát. póp pær ríðe. - - - - 8.	the corpses of the dead, their flower departed, wail was on every side,
	populb-ðreáma yt. pærnon ^c hleahton-rmuðum. 10	little of worldly joys ; of the laughers ^a were
	hanba belocene. alýreb láð ríðe. leobe ^b rnéran. ----- 13 [145]	the hands closed ; the dire journey it was permitted to the people to bewail,
45	folc férende. fræonb ^b pær berearþob.	the departing nation. The enemy was spoiled,
64, 5	herzar on helle. heoron ríðer becóm. ðnunon ðeorol-zylb. ðæg pær máere. ofer midban-zearb. 20	their multitudes in hell ; heaven thither came, fell their infernal gods, great was that day over mid-earth,
	þa seo menzeo for. gra þær ^c pærten ðreah. fela murrena.	when the many departed, who that bondage had endured many seasons,
50	fealb-pepuge. ezýpta folc. þær þe hie ríðe ferð. --- 26	the old malignant folk of Egypt, for that they perpetually thought to deny
	pýrnan þohton. † moýre ^c mázum. --- 28	to the kin of Moses,
	zif hie metob lete. 30	if them the Lord permitted,
	onlangne lurt. leofer ríðer. 54 frýb pær zefýreb.	the long desire of their wished-for journey. The march was hastened,

^a Literally, *the laughter-smiths*.

^b For fræonb I suspect we ought to read fræonb. The line answers to Exod. xii. 36: "And they spoiled the Egyptians."

^c Apparently an error for pær.

ca. 140;
 The 181, 20; 91;
 172,
 Exod. 68 100.

64, 16

CÆDMON'S PARAPHRASE.

from reðe læbbe. [145]
 55 móðig maȝo-ſæſpa^a.
 mæz-burh heora.
 64, 10 oferrōr he mīðþý folce.
 ſæſtena poru.
 land 7 leod-ſearb.
 laðna manna.
 † enge anpaðar.
 úncúð ſeláb.
 oð þ hie on ſuð-mýrce.
 60ⁿ gearpe bæron.
 ſæron land heora
 † lýt-helme bebeahc.
 † mearc-horul mōn-healbⁿ
 mōyſer ofer þa.
 ſela meorung.
 † fýrbe ſelæbbe.

bold he who led
 (the proud leader of the tribes)
 their kin.
 He traversed with the folk
 many fast towns,
 the land and nation's guardian,
 of the hostile men;
 narrow passes,
 an unknown way
 till that they on the hostile frontier
 assembled ready.
 The lands they occupied were
 with an fair-helm bedecked
 the mountain held their tents.
 Moses then over
 many obstacles
 led the march.

XLIII.

XLIII.

Deht þa ýmb tpa niht. [146]
 † cūſærtne hæleð.
 ſiððan hie feonbum.
 oðranen hæfdon.
 65 64, 15 ýmb-ſiȝean.
 perodeȝ beaphtme.
 66 mid ælf ene. ^c al-ſere^a -24
 æthaner^d býrug. ^a fa-fare
 mæzner mæſte.
 mearc-landum ón.
 68ⁿ neapre ſenýððon. 25
 on norð-ſeȝar.

God then, after two nights, bade
 the illustrious chief,
 when they from the enemies
 had escaped,
 to encamp about
 the town of Etham,
 with most of his power,
 on the border lands.
 Closely they pressed
 on the north ways,

^a MS. and Junius næpa. ^b Literally, *field-houses*.
^c I am unable to give any interpretation of these two lines.
^d Junius æt aneſ, but in the MS. an h is superscribed in a very ancient hand, probably nearly coeval with the MS. itself; I have therefore not hesitated to admit it into the text. See Exod. xiii. 20.

Æt. 84

64, 6³. 182

CÆDMON'S PARAPHRASE.

	69	ƿyrton him be ƿuðan. (146)	they knew that on their south
		+ ƿiſel-ƿara land. - - - 2	was the Ethiops' land,
	70	ƿonbærneð þunh-hleoðu ^a .	scorched mountain-heights,
		þunne leobe. - - - 4	(a people brown
		hacum heoƿon-colum. -	with the hot coals of heaven;)
		þær halg ƿod.	there the holy God
		ƿið þær-þryne. - - - 7	against the heat intense
		ƿolc ƿercylbe.	shielded the people,
		bælce ofeƿ bræbbe. - - - 9	with a canopy o'erspread
		þýrnenðne heoƿon.	the burning heaven,
		halgan nette.	// with a holy net,
		+ hátrenðne lýrt. - - - 12	the torrid air.
75 64, 20		hæfðe ƿeden-ƿolcen.	Had the cloud,
		ƿiðum ƿæðmum.	in its wide embrace,
76		eoƿðan ƿƿur-ƿoðon.	15 the earth and firmament above
		þerne ƿeðæled.	alike divided :
		læbbe leob-ƿeƿoð.	it led the nation-host ;
		líz-ƿýrtaðnanc.	18 quenched was the flame-fire,
		hate heoƿon-toƿht.	with heat heaven-bright.
		hæleð ƿaƿeðon.	20 The people were amazed,
		+ ðrihta ƿeðnýmort.	of multitudes most joyous,
		+ ðæg-ƿcealbe ^b hleo. - - - 22	their day-shield's shade
80		ƿanð ofeƿ ƿolcnum.	rolled over the clouds.
		hæfðe ƿitiz ƿod. - - - 24	The wise God had
		ƿunnan ƿið-ƿæt. - - - 25	the sun's course
		ƿƿeðle ^c ofeƿtołben. - - - 26	with a sail shrouded ;
		ƿƿa þa mært-ƿáƿar. - - - 27	though the mast-ropes
		men ne cuðon.	men knew not,
		ne ða ƿeðl-ƿoðe. - - -	nor the sail-cross
		ƿeƿeón meahton. - - - 30	might they see,
84		eoƿð-buende.	the inhabitants of earth,

^a Apparently an error for beoƿh-hleoðu.

^b Lye and others propose the correction ðæg-ƿcealbe, which is quite needless, ƿcealb being an orthographical variation of ƿcylb, sometimes written ƿcelb.

^c Either an error or an orthographical variation for ƿeðle (as cƿom for com, p. 113, l. 14; hƿeoƿon for hƿeoƿon, p. 188, l. 1; ƿƿoƿ for ƿoƿ, p. 193, l. 1). The word occurs again at p. 184, l. 10.

Ed 147i
 Th 183, 31i
 Caod. 100.

65,5

CÆDMON'S PARAPHRASE.

183

85 64,25

86 65,1

ealle cnaerte. [146]
 hu ƿaerfnod ƿær.
 † felb-húra mært. [ðobe^a.
 ƿiððan he mid ƿulbne † zeƿeor-
 * * *
 * * *

all the enginery ;
 how was fastened
 that greatest of field-houses.
 After that he with glory honoured,

87

ƿeoben holbe.
 ƿa ƿær ƿƿudra ƿic.
 folce to ƿnoſne.
 † ƿýnð eall zereah.
 hu ƿær hlifedon.
 halize reȝlar.

to the Lord faithful.
 Then was the third station,
 in comfort to the people.
 All the host saw
 how there towered

90

lyrt ƿundor leoht.
 leobe on ge-ton.
 duȝoð israhela.
 ƿ ƿær ðrihten cƿom.
 ƿeƿoba ðrihten.
 † ƿic-rcæl metan.
him beforan rónan.
 † ƿýn ȝ polcen.
 in beorht ƿobor.

10 the holy sails,
 the aerial wonder light.
 The people knew,
 the flower of Israel,
 that the Lord there came,
 the Lord of hosts,
 a camp to mete :
 before him journeyed
 fire and cloud,
 in the bright firmament,

65,5
 93

† beamaȝ tƿeȝen.
 ƿana æȝhpæðer.
 † feſn-geðælbæ.
 heah-ƿeȝnunȝa.
 halizeȝ ȝarȝer.
 † ðeornmoðna ȝið.
 ðaȝum ȝ nihtum.
 ƿa ic on moȝen zeſnæȝn.
 moðer ȝóran.
hebban hepe-býman.
 hlúðan ſteſnum.
 100 ƿulbneȝ ƿóman.

20 two pillars,
 21 each of which
 shared alike
 [147] the high services
 of the holy Spirit,
 the march of the beloved,
 by day and night. [morrow,
 Then, as I have heard, on the
 the bold in mind
 raised the war-trumps,
 30 with voices loud,
 the terrors of glory :

* Here a part of the poem has probably been omitted by the scribe, there being no hiatus in the MS.

	† <u>þrenod</u> <u>teall anár.</u> [147]	<i>the host all rose,</i>
101	<u>modirna</u> <u>mægen.</u>	<i>the power of the valiant,</i>
	<u>gpa</u> <u>him moýger</u> <u>bebeáð.</u>	<i>as them Moses bade,</i>
	<u>mærne</u> <u>mazo-þærpa.</u>	<i>the tribes' great chieftain,</i>
	<u>metober</u> <u>folce.</u>	<i>the people of the Lord.</i>
	† <u>rúr</u> <u>þýnd-zetrum.</u> - - - 6	<i>Prompt that marshal band</i>
	† <u>forð</u> <u>zerápon.</u>	<i>saw onward</i>
	<u>lífer</u> <u>lat-þeop.</u>	<i>the Guide of life</i>
	<u>lífe</u> <u>þéz</u> <u>metan.</u>	<i>mete out life's way,</i>
65,10	<u>þrexl-riðe</u> <u>peolb.</u> 10	<i>he the sail's course directed.</i>
105	<u>þe-men</u> <u>æfter.</u>	<i>The seamen after</i>
	<u>foron</u> <u>flóð-þeze.</u>	<i>marched the flood way,</i>
	<u>folc</u> <u>þær on</u> <u>þalum.</u> - - 18	<i>the folk prospered.</i>

XLIIII.

XLIIII.

	<u>Þlúð</u> <u>þeþzer</u> <u>þýnm.</u> [148]	<i>Loud was the shout of the host,</i>
	<u>þeozon</u> <u>þeacen</u> <u>arþáh.</u>	<i>the heavenly beacon rose</i>
	† <u>þæfena</u> <u>zehþam.</u>	<i>each evening.</i>
	<u>oðer</u> <u>þundor</u> <u>þýlhc.</u>	<i>Another stupendous wonder!—</i>
	† <u>þæfter</u> <u>þunnan.</u>	<i>After the sun's</i>
	<u>retl</u> <u>þábe</u> <u>þeþeolb.</u>	<i>setting course, they beheld</i>
110	† <u>oþer</u> <u>leóð</u> <u>þeþum.</u> 20	<i>over the people,</i>
	<u>líze</u> <u>þcínan.</u>	<i>a flame to shine,</i>
	<u>þýnnenðe</u> <u>þeám.</u>	<i>a burning pillar;</i>
	<u>bláce</u> <u>þeóbon.</u>	<i>pale stood</i>
	<u>oþer</u> <u>þceotendum.</u> - - - 24	<i>over the archers</i>
	<u>þcýne</u> <u>leoman.</u>	<i>the clear beams,</i>
	<u>þcínon</u> <u>þcýlb</u> <u>þneóðan</u> ^a . - - 26	<i>the bucklers shone.</i>
	<u>þceaðo</u> ^b <u>þriðnebon.</u>	<i>The shades prevailed;</i>
	<u>neople</u> <u>niht</u> <u>þcupan.</u>	<i>yet the falling nightly shadows</i>
65,15	<u>neah</u> <u>ne</u> <u>nihton.</u>	<i>might not near</i>
115	<u>þeolþton</u> <u>ahýþan.</u> 30	<i>shroud the gloom.</i>
	† <u>þeozon</u> <u>candel</u> <u>þarn.</u>	<i>The heavenly candle burnt,</i>

^a þcýld-þneóðan. I am unable to translate the latter part of this compound.

^b Perhaps we ought to read þceaþo. I am aware that my translation of this and the three following lines is far from satisfactory.

ld 148;
The 185, 92;
Gm
Eand 131.

65, 20

CÆDMON'S PARAPHRASE.

185

<p>116 nipe niht-pearð. [148] nyðe sceolde. 116 rician ofer peðebum. þý lær him þérren-tryne. háþ hæð*. holmeþrum peðeþrum. oþenclamme. feþhð zetpæf. 120 hæþbe foneþenza. --- 9 fýþene loccaþ. 10 þlace beámaþ. †bell eþran hþeóp. --- 12 in þam heþe-þneáte. haþan líþe. þ he on þeþenne. þeþoð þoþþeþeþe. nýmðe hie móð-hþate. 65, 20 moþþeþ hýþe. 125 †geáþ rciþ þeþoð. - - 19 geýlþaþ lixton. 20 zetapon ráþo-þiþan. riþte rþeáte. feþn ofer rþeóton. oð þ fe-þeþten. lanþeþ æt éþe. leoþ^b-mæþne foþriþoð. †rúþ on foþoð-þeþ. fýþo-þic aþáþ. 130 †þýriþton hie þeþiþe. þiþte zenaþþoþ. 30 131 móþiþe meþe-þeþnaþ. hýþa mæþen beþon.</p>	<p>the new night-ward must by compulsion rest over the hosts, lest them horror of the waste, the hoar heath with its raging storms, should overwhelm, their souls fail.</p> <p>Had their (harbinger) forerunner fiery locks, pale beams ; a cry of dread resounded in the martial host, at the hot flame, that it in the waste would burn up the host, unless they zealously Moses obeyed.</p> <p>Shone the bright host, the shields gleamed ; the bucklered warriors saw in a straight course the sign over the bands, till that the sea-barrier, at the land's end, the people's force withstood, suddenly, on their onward way.</p> <p>A camp arose ;— they cast them weary down ; approached with sustenance the bold sewers^c ; they their strength repaired,</p>
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^a This line is incomplete, and between l. 7. and l. 8. there is no alliteration ; indeed this part of the MS. is in general written with far less accuracy than the preceding.
^b MS. leo.
^c Literally, meat-thanes.

66,5

132 † bræbbon æfter beorzum. [148] spread themselves about,
frōðan byme rang. 2 after the trumpet sang,
† flotān †feld-hūrum. the sailors in the tents.
þa pær feorðe ric.
65,26 rānð-riçena mært.
be þan fræðan fræ.

Then was the fourth station,
the shielded warriors' rest,
by the Red Sea.

135 † ðær on frýrðhýra.
68,1 † pær fræll becrom.
† oht inlende. 9
† egrān frōðan. 10
pæl-rihne penoba. - - 11
† rrac-mon zebab. - - 12
láðne lár-pearð.
reðe him lange ær.
eðellearum.
on meoðzeferar.

There in their camp
the sudden tidings came,
fear on the people :
in dread they stood,
deadly horror of the hosts ;
the fugitive awaited
the foe in his rear,
who to him long ere,
to the homeless,
had by force assigned
misery with torments fast.

140 pæan ritum mært.
pæne ne rymbdon.
ðeah þe re frýlba cýning.
ær ze^a
* * *
* * *
* * *
* * *
* * *
* * *

Their covenant they heeded not,
although the elder king,
ere

XLV.

XLV.

* * *
ða pearð yrfe pearð. [149]
in ze folca
* * *

Then was the heir,
in the people's

66,5 þ he rpa miceler fræðah.
144 ealler þær frongeton.

according to the treasures of men;
so that he thus greatly throve.
All this they forgot,

^a Here the MS. has manifestly suffered mutilation.

Ed 149i
Fr 187.33;
Exod. 161

66,10

CÆDMON'S PARAPHRASE.

	ƿrōðan Ʒname ƿurðon. [149]	after they became hostile,
145	egýpta cýn.	the Egyptian race,
	ýmb án trýƷ.	about a rod ^a .
	ða heo hƷ mæƷ-ƿinum.	Then they on his kindred
	mordor† ƿremedon.	murder perpetrated,
	ƿroht benenedon.	kindled strife,
	ƿæne† ƿræton.	brake their covenant,
	ƿæron heaðo-ƿylmar.	their deadly feuds were
	heortan Ʒetenge.	at heart heavy,
	mihc-mōð ƿera.	the violent minds of the people.
	†mánum tƿeorum.	With false faith, <i>Gate</i>
150	ƿolbon hie þ̅ Ʒeoph-lean.	they would that life-gift
	Ʒacne Ʒylðan.	with fraud requite ;
	þ̅ Ʒe he þ̅ ðæƷ-peorc.	so that they that day-work
	ðneorne† Ʒebohte.	bought with blood
	†moyſes leode.	from the people of Moses,
66,10†	Ʒæn hum mihtƷ Ʒob.	when them the mighty God,
	on ðam ƿrōð-Ʒiðe.	on that perilous journey,
	Ʒeðe Ʒontere.	gave ^{from} a prosperous issue.
	þa hum eorla mōð.	Then of his men the mind
	orƿrƷpe ƿearð.	became despondent,
155	ƿrōðan hie ƷeƷaron.	after that they saw,
	or Ʒuð-ƿeƷum.	from the south ways,
	†fýrð ƿaraónƷ.	the host of Pharaoh
	†Ʒorð-onƷanzan.	coming forth,
	orƿerholt ƿezan.	moving over theholt,
	†Ʒeored lƷan.	the band glittering.
	Ʒáƿar tƷýmeðon.	They prepared their arms,
	Ʒuð lƷreanƿode.	the war advanced, <i>moved around</i>
160	†bliconbōrð-hƷeððan.	30 bucklers glittered,
	býman ƷunƷon.	trumpets sang,
161	þƷar þunian.	standards rattled,
	þeod-meanc tƷeðan.	they trod the nation's frontier.

^a Literally, a twig; apparently in allusion to the rod of Aaron, which had occasioned so much calamity to the Egyptians:—the line is, however, defective.

<p>66, 20 188 165 170 66, 20 175 177</p>	<p>on hƿæl hƿneopon. heƿe-ƿuzolar. † hilde gƿæbige. † deapiz-ƿeðene. † oƿeƿið ƿuht-neum. † ƿonn ƿæl-cearega^a. ƿulƿar ƿunzon. acol æfen-leoð. "æter on ƿénaƿ." † carleagan deor. † cƿylt ƿof beoƿan^b. on láðra laƿt. leob-mæzner ƿul. hƿneopon mearc-ƿearƿar. miððum nihtum. fleah ƿæge gáƿt. folc ƿær gehægeb. hƿilum of ƿam ƿeƿoðe. ƿlance ƿeznar. mæton míl ƿaðar. meara bóƿum. him ƿær ƿeƿn-cýning. ƿið þone ƿeƿnƿroƿan. manna ƿenzel. mearc þneate ƿáð. zuð-ƿearð zumena. zum helm zepƿeon. cƿining ƿin-berze. † cumbol lixton. "ƿizer on ƿénum." hƿæl hlencan ƿceóc. heht hiƿ hepe-cƿite. healƿan zeopne.</p>	<p>[150] Around them screamed the fowls of war, greedy of battle, dewy-feathered, over the bodies of the host, (the dark chooser of the slain); the wolves sung their horrid evensong, in hope of food; the reckless beasts, threatening death to the valiant: on the foes' track flew the army-fowl. The march-wards cried at midnight; flew the spirit of death: the people were hemmed in. At length of that host the proud thanes met mid the paths, in bendings of the boundaries; to them there the banner-king marched with the standard, the prince of men rode the marches with his band; the warlike guardian of the people clasped his grim helm, the king, his visor. ^{the protection} The banners glittered in hopes of battle; slaughter shook the proud. He bade his warlike band bear them boldly,</p>
--	--	---

^a The raven.
^b This line is extremely obscure: ƿof is possibly an error for ƿofum.

the coat of mail

66, 25

CÆDMON'S PARAPHRASE.

189

178† færce fyrð-zetrum. [151]

the firm body.

fneonð ónrygon^a.

The enemy saw

láðum eagan.

with hostile eyes

† land-manna cýme.

the coming of the natives :

180 ymb hine pægon.

about him moved

prizenð únpohhte.

fearless warriors.

hæpe heora pulfa^b.

The hoar ^{bloody} army ^{wolves}

thulbe znetton.

the battle hailed ^{created} the battle.

þurpige þræc-prize.

thirsty for the ^{brant} of war.

66, 25

þeoben holbe.

10 The prince faithful ones

hæfpe hím aleren.

had to him chosen,

leoda buzeðe.

the flower of the people,

67† cír-eadigna.

renowned men

cpá þurenðo.

two thousand ;

185 þ pæron cýninga.

these were kings

7 cneop-máza.

and kinsmen

on þ feade riht^c.

in the realm,

æðelum þeore.

dear to the nobles,

forðon ánra zehpuc.

therefore each one

út alæbbe.

20 led out,

pæpned-cýnner.

of the male kind,

prizan æzhpilcne.

every warrior

þana þe he on ðam fýrte.

of those that he in that space

finban mihte.

could find.

190 pæron inzemen.

25 Were in common,

ealle ætzæþene.

all together,

cýninga onforðne.

the kings in a body.

cuð opt zabáð.

The renowned oft awaited

192 honn on heape.

29 the horn in the phalanx,

^a fneonð I suspect to be an error for feonð, and ónygon either an error, or a different orthography for onrygon.

^b Apparently an error for hepe-pulfa.

^c This line I do not understand. It is probable that the scribe, unable to spell what he did not see, wrote this and some other parts of the MS. from dictation, and that the true reading is, on þam eorð-riçe, or eapð-riçe. The similarity of sound between the two readings may have been sufficiently great to occasion the mistake.

67,10

193

to hƿær† hægtēalb-men. [151]

to the leaders of which the warlike host of people

gud-þneat gumena.

^{had their arms} ready-marched; *worthy host*

† gearpe bæron.

who there the legion ~~host~~

† ƿa þær feorƿerod.

† ec anlæddon.

also led on,

195

lād æfter lādum.

foe after foe,

leob-mæzner ƿorƿn.

a powerful band,

† þuſend-mælum.

by thousands.

† þiber ƿæron fære.

Thither they promptly came,

hæfdon hie gemynted to þam.

[153] they had resolved thereon,

† mæzen-heabum.

11 with their powerful bands,

to þam æn-bæge.

[153]

on that morn,

† ƿra hela cynn.

the race of Israelites,

† billum labreotan.

14

with their faulchions, to destroy,

on hƿra broðor^a gylb.

in vengeance for their brothers:

200

ƿorþon ƿær in ƿicum.

therefore was in the camp

† ƿop up-aharen.

17

a cry upraised,

† atoll æren-leoð.

18

a dire evensong;

† egeƿan geðon.

in dread they stood

67,10

† ƿeneðon ƿæl-net.

20

cursed the fatal net.

† þa ge ƿoma cƿom.

21

Then ~~dread~~ came over them, *the*

† fluzon fnece† ƿel.

they fled the dire intelligence.

† feond^b ƿær anmóð.

The foe was unanimous,

† ƿeƿuð ƿær ƿig-blac.

the host was war-pale,

205

† oð þ ƿlance† ƿorƿcear.

25

till that their pride cast down a mighty angel

† ge ða menigeo beheolb.

who the multitude protected:

† þ þær zelade^c mið him.

that there the way with them

† leng ne mihton.

they might not longer

207

† gereón toƿornne.

30

see together,

† geð ƿær geðæleb.

the road was parted;

^a Apparently an error for broðra.

^b By feond, the foe, seem to be intended the Egyptians; and by ƿeƿuð, the host of the Israelites, who are represented as ƿig-blac, i. e. pale with fear of the enemy's approach.

^c MS. and Junius zelaðe.

Col 154i.
The 191, 34i
Exod 224

67, 20

CÆDMON'S PARAPHRASE.

208	hæfde nýð-ƿana. niht-lanƷne fýrƷt. þeah ðe him on healƿa zehƿam. hettend reomedon.	[154]	the fugitive had a night-long space ; though him, on either side, driving urged
210	mægen oððe mere-Ʒream. nahton mǎran hƷrƷt. ƿæron onpenan. † eðel-rihter. Ʒæton Ʒæter beonƷum. in blacum ƿearum. † ƿean on ƿenum. - ƿæccende bád. - Ʒeall reo Ʒib-zebriht. romod ætzædene.	9 10 11 12	force or sea-stream. They had not a great space, they were hopeless of the land-rights : they sate ^{along the hills} dispersed in sad garments, with affliction in their thoughts ; watching awaited all the kindred band at once together the great power ; until Moses bade
215	maƷan mæzeneƷ. oð moƷter bebeab. eoplar on úhr-zib. † ærnum bénum*. 18- folc romnizean. - - 19 † Ʒnecan áriƷan. 20 habban heopa hlencan. hƷczan on tellen. beƷan beorht Ʒeano. - - 23 beacnum cíƷean. † Ʒpeot Ʒande neár. Ʒnelle zemuðdon. - - 26 Ʒeanðar ƷiƷ-leoð. Ʒepod ƷæƷ zefýƷeb. - - 29 hƷuðon ofeƷ burƷum. byman zehƷrðdon. 30 † elotan Ʒeld-hurum. fýrð ƷæƷ on ofte. 224 Ʒiððan hieƷzealbon. Ʒið þam teon-hete. 34	- 17 - 19 20 - 23 - 26 - 29 30 34	his men, ere dawn, with brazen trumps, the folk to gather, the bold arise, have their courage ready, think on valour, bear bright arms, summon with signals the multitude near to the sand. Quickly remembered the watchmen the war-song ; the host was set in motion, spread themselves about. Heard the trumpets the mariners in the tents ; the march was hastened, after they had numbered, against that dire hostility,

* bénum is evidently an error for bémum. See line 30.

- 225 on þam forð-henge. [154] in their van,
 reðan twelfe. twelve bands
 móðe rífa. of men for courage famed :
 mægen þær onhréneð. - 4 their valour was roused,
 þær on ánpa zehpam. was in every one
 †æðelan cynner. of noble race
 aleren under lindum. chosen, under linden bucklers,
 leoda duguðe. the flower of the nations.
 67, 25 on folc-zetæl. In the number of the people
 †fiftigcirta. 10 were fifty bands ;
 230 †hærdescirta zehpíc. each band had
 †cuðer penoðer. of the famed host,
 68, 1 †zar-bepenoða. arm-bearing,
 zud-fremmendða. war-faring,
 cx. hund zeteled. ten hundred numbered
 †tín-eaðrða. 16 illustrious warriors :
 †þær ríxlíc penoð. that was a warlike host.
 †pác ne znetton. 18 The weak ^{they called not} admitted not,
 in þ hinc-zetæl. into that martial number,
 næppan heppær. 20 the leaders of the army,
 235 þa þe for zeguðe. those that, for youth,
 zyt ne mihton. might not yet,
 under þorð-hæcðan. under their bucklers,
 †bneort-net þeppa. the breast-net^a of men,
 prð flane feonð^b. against the arrows of the enemies,
 folmum þeppæan. with their limbs defend,
 ne hum bealu benne. nor baleful wounds
 †zebiden hæpbon. had awaited,
 239 orep linbe læpuz^c. over the linden shields,

^a That is, the shirt of mail, formed of rings like net-work.

^b Probably an error of the scribe for feonða.

^c læpuz. Under this word Lye makes the following observation : " Hæc vox occurrit apud Cædm. 68. 5 : At interpretatio ejus, ut et multarum aliarum in ista poetica paraphrasi occurrentium, minime liquet." In the Suppl. it is explained *docilis, tyro*.

68.5 lic-punbe ꝥꝥꝥ. [154]
 240 zylp-plezan zāneꝥ.
zanele ne mōrton.
hāne heaðo-riŋcar.
 †hilbe onþeon. [155]
 zif^a hum mōð heapum.
 mægen ꝥꝥiðnabe.
 ac hie be þærtmum.
 riȝ^b cunon. ----- 9
 hú in leodꝥipe.
 lærtan polbe.

sore body-wounds,
 the dart's exulting play.
 The aged might not,
 the hoary chieftains,
 engage in battle,
 yet in the bands their mind
 and might had sway ;
 for they, according to his strength,
 chose each warrior :
 how in the nation
 he would show

245 mōð mid āpan.
 eac þan mæzner cræꝥt.
 * * *
 †zān-beamer renz.
 þa þær hand-ꝥoꝥna.
 hepe æt zæðene.
 ruf ꝥoꝥð-ꝥeȝar.
 †ra na up rād. ----- 18

valour with glory,
 also by dint of might,
 the spear-shaft's grasp
 the spear-beam grasped.
 Then was of the famed of hand
 the host together.
 Rapid the onward ways
 the sign uprode,

68.10 beama beoꝥhteȝt.
 buton^c ealle þa zen.
 250 hponne rið-boda.
 ræ-ꝥreamum neah. ----- 22
 leoht ofer lundum.
 lýrt-ebonaf^d þꝥæc :

of pillars brightest,
 above them all again,
 when, a marshal of their path,
 its light over the bucklers
 had burst ^{through} the aerial dwellings.

XLVI.

XLVI.

Ahleop þa ꝥꝥ ꝥꝥ hælēðum. [156]
 †hilbe calla. ----- 26
 253 baldfbeohaca^d. ----- 27
 †bónd up-ahof.

Leaped then before the warriors
 the ^{warrior} man-of war,
 the bold commander
 his shield upraised,

^a zif, if not an error of the scribe for zifc or zift, seems here to be used in the same sense.
^b riȝ here seems to be used for rigan.
^c For buton, I suspect we should read bufon.
^d The signification of this word is very doubtful. Lye, in Suppl., has " beo-

= beoð - hāta . v. beoð - hāta in Dr B's MS.

- 68,12 heht þa folc-tozan. [156] bade *the* folk-leaders
 fýrðeſzerellan.
 255 þenden móðigeſ meðel. 3 while *the* bold chief's address
 monige zehýrðon.
 polbe neorðizean.
 píceſ hýrðe.
 opeſ hepe-círte.
 halzan ſteſne.
 peſodeſ píra.
 68,15 purðmýndum ſpſæc. 10 with dignity spake:—
 ne beoð ze þýſ forhtan. 11 'Be ye not the more fearful,
 þeah þe fáraoñ bſohte.
 260 ſpſeorb-ſizeſbſa.
 ríðe heſzaſ.
 eoſla únrím. 15 of men a countless number;
 hum eallum píle.
 mihtiz bſihten.
 þurh míne hand.
 to ðæze þíſſum.
 ðæb-leánſzýran.
 þ hie líſizeſbe.
 lenz ne moton.
 265 æzman mið ýrðum. 23 hold in misery
 ſpſahelaſcýn.
 ne píllað eoſ andſæban.
 ðeabeſſeðan.
 ſæzeſſepñð-loca^a.
 fýrſt ſz ſet enbe.
 læneſ líſeſ.
 68,20 eoſ ſz lán zodeſ.
 269[†] abnoðen oſ bſeoſtum. 30 From you is *the* ^{love} of God
 ic on beſeſan ſſæb. 31 withdrawn from *your* breasts;
 I rede to *what is* better,

hata i. q. behata, *spondens, sponsor.* *Moses ita dictus fidem dans Israelitis de salute promissa desperantibus.*" The translation given in the text is from *hatan* in the sense of *to command*.

^a The literal meaning of *ſepñð-loca* is, *that which incloses the soul or life.*

<p>69³ 283³ <u>ƿealbe ƿeaðolaj.</u> <u>ƿa^a ic ær ne ƿerƿæzn.</u> <u>ofer midðan-geaƿð.</u> <u>men ƿerferan.</u> <u>fæge felðaj.</u> <u>ƿa ƿorð heonon.</u> <u>in éce^b.</u></p>	<p>[157]</p>	<p>its old stations : where I before have never heard, over mid-earth, men to journey, are variegated fields, which from this time, through eternity,</p>
<p>69³ 290³ <u>ýðe ƿeahton.</u> <u>ƿælbe^c fæ-zrúnðaj.</u> <u>ƿuð-ƿinð ƿorðnám.</u> <u>bæð-ƿerfer blært.</u> <u>brunz^d iftæneafod.</u> <u>fánb fæ-cír ƿƿan.</u> <u>ic ƿát ƿóð zene.</u> <u>þ eop mihtiz ƿod.</u> <u>mihtre zecýðbe.</u> <u>eoplar fæ-ƿlabe.</u> <u>oferz if ƿelort.</u> <u>þ ze of ƿeonda.</u> <u>fæðme ƿeorðen.</u></p>	<p>[158]</p>	<p><u>the waves have covered :</u> <u>the salt sea-depths</u> hath <i>the</i> south wind dried up, the sea-ways' blast. Ocean is <i>swept away</i>, the sea's ebb hath drawn <i>the</i> sand. I know in sooth full well that to you <i>the</i> mighty God will have shown mercy, O chiefs ! ere sunset. Quickest is best that ye from <i>the</i> enemies' grasp escape.</p>
<p>295³ <u>nu ƿe ázenð.</u> <u>úƿ áƿænde.</u> <u>ƿeáðe ƿreamar.</u> <u>in ƿanð-zebeorh.</u> <u>ƿynðon ƿa fæ-ƿeallaj.</u> <u>fæzne færtéƿte.</u> <u>ƿræctlicu ƿæz-ƿanu.</u> 69³ 299³ <u>oð ƿolcna hróf.</u> <u>færtæn ƿam ƿorðum.</u> <u>ƿeorð eall aƿáj.</u></p>	<p>[158]</p>	<p>Now the Lord hath upreared the red streams, as a protecting shield ; the fore-walls are fairly raised, (wondrous wave-roads !) to the clouds' roof.' After those words the host all rose,</p>

^a The sense of this passage is obscure, unless ƿa be an error for, or synonymous with, ƿær, like the German da.

^b Here the text is manifestly defective, and my interpretation consequently merely conjectural.

^c ƿælbe is, I doubt not, an error for ƿealbe. In subsequent parts of the poem occur ƿealbe ýða, ƿealbe fæ-ƿæzaj.

^d Manifestly an error for brim.



300 ⁶⁰¹ mōðizna mægen.
mene ƿilleſbād.
hōƿon hepe-cyƿte.
hpīte linde.
ƿeƿnāƿ on ƿanbe.
† ƿæ-peall aƿtāh.
ūp-lanz zertōð.
ƿið ƿnabelum.
† ān-dægne ƿyƿt.
ƿæƿ ƿeo eopla ƿeƿniht.
305 āneƿ mōðe.^a
* * *

[158]

the power of the bold :
the sea stood still.
Raised the martial bands
the white lindens,
the banners on the sand ;
the sea-wall rose,
stood erect
^{at the front of}
towards the Israelites,
a one day's space.
10 Was the host of men
of one mind,

ƿæƿtum ƿæðmum.
† ƿƿeodō-ƿæpe heolb.
nalley hiƿe zehyƿnōn^b.
halzef lāpe.
ƿiððan leofef leoð.
læƿte neap^c.
ƿƿeƿ ƿƿiðnōde.
⁶⁹¹⁵ ƿancer blān^d.
310 ƿa ƿƿeoneðe cƿn.

in their firm breasts,
held their covenant of love. *of promise, defence*
They heard not
the holy's lore,
when the beloved's song
the sound prevailed,
and ^{he ceased} ~~he~~ ceased from song.

† ƿƿymert eode.
ƿōð on ƿæƿ-ƿƿeam.
ƿiƿan on heape. -
oƿef ƿenne ƿnūnð.
iúðifc ƿéða.
ānon onette^e. *
ūncuð ƿelād.
ƿon hiƿ mæƿ-ƿinum.
ƿƿa ƿim mihtiz ƿob.
315 ƿæƿ ƿæƿ-peoncef.
ðeop leanƿonƿealb.

20 Then the fourth tribe
went foremost ;
waded into ^{the} ~~the~~ ^{four} wave-stream]
(the warriors) in a body,
over green ground.
The tribe of Judah
hastened singly *
an unknown way,
before his kinsmen ;
so ^{to} on him the mighty God,
30 for that day's work,
a high reward bestowed, *as recompensed*

^a Here one line at least is wanting.
^b For hiƿe zehyƿnōn we should probably read hi zehyƿnōn.
^c Here something is wanting both to the metre and the sense.
^d Probably an error for blān, pret. of blinnan, to cease.
^e Without doubt an error for onette.

* An on onette alone to the contrary
Michael B. B. p. 12
by Kemble.

^{69,19}
318² rīððan him ȝerǣlde. [158]
 ȝiȝon-ƿorca hneð.
 þ he ealðorðóm.
 áȝan ȝceolbe.
 oren ȝcýne-ſicu.
 cneop-máȝa blæb:— 6

since that to him granted
the stern Worker of victories,
 that he eldership
 should possess
 over *the* kingdoms,
the flower of his kin.

XLVII.

XLVII.

^{69,20} Hæfðon him to ȝeȝne. [160]
 þa hie on ſund ȝiȝon.
 320 oren þorb-ð-hneoðan.
 beácen anǣneþ.
 in þam ȝán-heape.
 ȝylbenne leop.^a
 þriht-ſolca mæſt.
 ðeopna cénort.
 be þam hepe-ſiȝan.
 hýnðo ne ƿoðon.
 be him líſȝendum.
 lange þolian.

They had to them for banner,
 when into *the sea* they marched,
 over *their* bucklers
 10 a signal reared,
 in the armed band,
 @ golden lion,
 greatest of tribes,
 keenest of beasts.
 From the martial leaders
 injury *they* would not,
 while living,
 long endure,
 when they to battle
 20 the spear-wood reared

325 þonne hie to ȝuðe.
 ȝán-ƿudu ƿærðon.
 ðeoba ænȝne.
 þ þraca ƿær on óne.
 heapð hand-ſleȝa.
 þ hæȝtealb móðȝe.
 ƿærna ƿæl-ſlhter.
 ƿiȝenð únƿorhte.

Of *the* brave was in *the* phalanx
 hard hand-play,
 youths bold

^{69,25} þil-ſeaðu blóðȝe.
 beaðu-mæȝner ƿær.

at *the* weapons of slaughter,
 fearless warriors,
 bloody faulchion-tracks,
 28 the rush of battle's strength,

330 ȝim helmaſȝeȝund.
 þær iudag ſon.

the grim crash of helms,
 30 where Judah marched.

331 æfter þære fýrbe.
 flota móðȝabe.

After that band
the seamen^b proudly moved,

^a Evidently an error for leon.

^b Literally, *the seaman*.

ca 100;
Th 199, 36;
Exod 349.

332 ^{70, 1} rubeneſt ſunu.
 nanðar bæron.
 ſæ-ſicunzar.
 ofer ſealtne meſſe.
 † mān menio.
 micel ān-geſum.
 335 eode únforht.
 he hiſtealðorðóm.
 ſýnnum aſpefebe.
 þ he ſiðor ſóſ.
 on leoſer laſt.
 him on leob-ſceape.
 † ſnumbearner riht.
 † ſneo-broðor oðbáh.
 70, 5 ead 7 æðelo.
 he þær gearu ſpa þeah.
 340 þær æfter him.
 folca þſýðum.
 ſunu ſimeóneſ.
 ſpeotum comon.
 þrubbeþ ſeod-mægen.
 þūſar punðon.
 oferſzār-ſaje.
 zūð-cýrte onþnanz.
 þeariz ſceartum.
 ðæz-ſóma becpóm.
 345 ofer zār ſeczeſ.
 zodeſ beacna ſum.
 moſzen mæne-toſht.
 mæzen ſorð zepát.
 þa þær ſolc-mæzen.
 ſóſ æfter oðrum.
 ſſern heſzum.
 ān ſiſode.
 70, 10 mæzen-þſýmmum mæſt.
 þý he mæne þearð.

[160]

the sons of Reuben
 bare their shields,
 sea-vikings,
 over a salt marsh,
 a sinful multitude,
 one great body,
 fearless it went.
 He (Reuben) his eldership
 had by sins made dormant ;
 so that he later marched,
 after the beloved chief.
 From him in the nation
 his first-born's right
 his own brother had withdrawn,
 his wealth and rank ;
 yet was he prompt in arms.

There after them,
 those tribes of people,
 the sons of Simeon
 came in bands,
 a third great power,
 wound their standards
 over the martial way ;
 the war-tribe onward pressed,
 with dewy shafts.

26 The ^{the aspect of day} day spot (cloud) came
 over the ^{the spear} warrior's spear,
 one of God's signs,
 at morn, great and bright.
 30 The power went forth :
 then there each people's force
 marched after other ;

their iron companies | 2
 (one led)

supreme in dignity, power
 (for he was great,)

the dawn
 - in 174, 20

350 on fopð-pegar. [160]
 folc æfter folcum*.
 cýnn æfter cýnne. [161]
 cuðe æghwlc.
 mæg-burza riht.
 swa him moýres beað.
 eopla æðelo.
 him wæs an fæder.
 leof leob-fnuma.

355 lánð-riht zewáh.
 frow on fepnhðe.
 fneo-mazum leof.
cénðe fneop-fubbe.
 + cénra manna.
 heah-fæðera sum.
 halze þeode.
 swaæla cýn.

360 on riht zober.
 swa þ onþancum.
 ealbe neccað.

360 þa þe mæg-burze.
 mæzt zefnunon.
 fnumcýn fpeora. 23
 fæðer-æðelo zehpær.
nipe^b flóðar.
nóe opepláð. 26
 þnywmæzt þeodeð.
 mid hys þrum funum.
 þone deopertan.

365 þara ðe zepurde.
 þrennfloða [161]

on *their* ways forth :
 (folk by folk,
 tribe by tribe).
 Each one knew
his right of kin,
 (as them Moses bade,)
the chiefs' nobility.
 To them was one father,
 a beloved patriarch :
 10 (*the* land-right prevailed)
 wise in soul,
 to *his* kindred dear,
he begat a race
 of keen men,
 one of *the* patriarchs,
 a holy nation,
the tribe of Israel,
 justly God's *people* ;
 as that skilfully
the old relate,
 those who kinship
 most understand, = understood
the origin^{in sense} of men,
the ancestry of each.
 Dire floods
 had Noah fared over,
 majestic chief,
 with his three sons,
 the deepest
 30 of deluges,
 which have happened

* MS. polcum. Junius has folcum in his text, which he has corrected to polcaum in his list of *errata*. The latter is evidently the true reading, and therefore received into the text.

^b Probably an error for nipe-flóðar.

^c Apparently an error for þrennc-flóða. See p. 84. l. 16.

<p>on woruld-riſce. hæfþe him on <u>l̥neðne</u>. <u>halge t̥neopa</u>. forþon he zelæbbe. opeſ <u>laſu-rt̥neamar</u>. <u>maðm-horða mært</u>. mine <u>zeſpæge</u>^a. on <u>teoph-zebeoph</u>. <u>polban hæfþe</u>. <u>eallum eorð-cýnne</u>. éce^b lafe. <u>frum-cneop zehpæſ</u>. <u>æðer 7 moðer</u>. <u>tubbor-teondra</u>. zeteleb riſe. <u>myrcelra</u>. þonne men cunnon. frottoſ <u>æ-leoba</u>^c. eac þon <u>æða zehpælc</u>. on bearm ſcepeſ. beornas ſeðdon. þara þe under heorunum. hæleð brýttigað. ſpa þ̥ riſe men. rorbum ſecgað. þ̥ <u>frum noe</u>. <u>niſoða pæne</u>. æðer abrahameſ. on <u>folc-tale</u>. þ̥ 1ſ ſe abraham. ſe him engla zop. naman niſan <u>aſceop</u>.</p>	<p>[161] in the world's realm. He had in <u>mind</u> his holy <u>trust</u>, therefore he led over <i>the</i> water-streams of storehouses <i>the</i> greatest, as I have heard, for life's security. He had of earth for each terrestrial species an increasing remnant, the ^{first generation} progenitor of each (father and mother) bearing offspring, by number told, <i>less great</i> <i>than men know,</i> the prudent mariner. Also each <i>kind</i> of seed, into <i>the</i> ship's bosom, the chieftains bore, of those which under heaven men use. Wise men, moreover, say in words that from Noah the ninth was Abraham's father in <i>the</i> genealogy : that is the Abraham to whom <i>the</i> God of angels gave a new name ;</p>
--	--

^a MS. fr̥pæge.

^b éce, if not an error for écene, appears to be used in the same sense.

^c For æ-leoba we should probably read æ-liða, a word, though not in Lye, yet occurring in the "Death of Byrhtnoth;"—see Anal. A. S. page 122, line 32.

- 71,1 eác þon neah 7 feop. [161]
 382 halige heapar.
 in zehýlb bebeab.
 þer-þeoba^a zepealb.
 he on rnæce lírbe.
 7^ððan he zelæbbe.
 leoport^b treona.
 385 haliger hærum.
 heah lónð 7cizon^b.
 7**ub**-zemázar. [162]
 on feone beoph. 11
 þære hie þær fundon.
 pulþor 7eáron.
 71,5 halige heah treope.
 7pa hæleð 7efrunon.
 þær eft 7e 7nottra.
 7unu ðauðer.
 390 pulþorþæt cýnung.
 7itgan lárnum.
 7etimbnebe^c. 20
 tempel 7ode.
 alhn halgne.
 eopð-cýnunga.
 7e 7íre^a on. — 24
 7opulb-7íce.
 heah⁷ 7 halgort.
 hæleðum/7efnæzort. — 27
 395 mært 7 mæpopt.
 þara þe manna bearn.
 396 7pa æfter^d 7olban. 30
 7olnum 7epohce.

also near and far
the holy tribes,
in guardianship committed,
the sway of nations.

He in exile lived,
after he had led,
most beloved of men^a,
at the Holy One's behest,
a high land to ascend,
his kinsmen,
on Sion's hill.
There found they a covenant,
saw glory,
a holy high compact,
as men have understood.

There afterwards the sagacious
son of David,
glorious king!
by the prophet's counsels,
built
to God a temple,
a holy fane
(of earthly kings
the wisest in
the world's realm,
highest and holiest,
'mongst men most famed,
chiefest and greatest
of those that the sons of men,
of mortals throughout earth,
have wrought with hands.

^a Literally, of souls.

^b 7cizon seems an error for 7cizan.

^c This line is defective.

^d æfter in this phrase, as in æfter þunzum, and the like, has the sense of the Latin *per*. The phrase is adverbial, and may generally be rendered *abroad, around*.

71, 9	to þam meðel-ŕeþe ^a .	[162]	To that famed place
397	mázan zelæbbe.		he his son led,
71, 10	abrahám iŕáác:		Abrahám Isaac;
	† áb-ŕýrðonþnan.	— 4	a pile-fire kindled;
	† ŕýrðŕepnð-bana ^b .		(the first life-destroyer
	nó þý ŕæġna þær.		for that was not the fairer :)
400	þolbe þone lartpeand.		would him (Isaac) then
	líze zeryllan,		give to the flame,
	in þæġl-blýre.	9	into the pile-blaze;
	† beorna ŕelort.	10	the best of chiefs,
	hý ŕpærne runu.	11	his dear son,
	to ŕze-cþne.	12	for a triumphant sacrifice,
	† ánzan oŕþ eorðan.		on earth his sole
	ýnŕe-láŕe.		hereditary remnant;
	† þeoneŕ þroŕpe.		his life's comfort.
	ða he ŕpa ŕorð zebáb.		Then he thus awaited
405	leodum to láŕe ^c .		a longsome hope.
	langumne hiht.		He that manifested,
	he þ zecýðbe.		(when he took the boy
	þa he þone cniht zenám.	20	fast with his hands,
	þærte mið ŕolmum.		renowned among nations drew
	ŕolc-cuð zeteáx.		an ancient relique,
41, 15	ealbe ^d láŕe.		(the blade rang,))
	† ecz znymetobe.		that, for himself, he life-days
	þ he hum líŕ-bazar.		dearer knew not,
	leoŕþnan ne þýŕe.		than when he obeyed
410	þonne he hýnbe.		heaven's King.
	heoŕon-cýninge.		He rose up,
411	† áþ ánæmbe.		the chief would slay
	ŕe eoþl þolbe ŕlean.	30	his son
412	eapþnan ŕinne.		

^a meðel-ŕeþ signifies strictly 'a place appointed for meeting and haranguing.'

^b Is this an allusion to Cain?

^c I am unable to give any satisfactory version of this line.

^d ealb, as the epithet of a sword, occurs also in the "Death of Byrhtnoth;" —see Anal. A. S. p. 122, l. 37. Cædmon has also "albe mece," p. 208, l. 27.

- ⁴¹¹~~412~~ unpeaxenne. [162] unwaxen,
 eazum* neoban† magan. with *the edge, the ruddy youth,*
 mid méce gif hine zod lete. with *the sword, if God him would*
 let.
 ne polbe him beorht ƿæber. *The glorious Father would not*
 bearn† æt niman. *the child accept, [from him*
⁴¹⁵ halig tiber. *a holy offering ;*
 ac mid handa befezȝ. *but with his hands held him.*
 þa him ƿrýnan cƿom.
 ƿtern of heoronum.
ƿulþner hleodor. *Then him moving came*
⁴¹² ƿorð æfter ƿræc. *a voice from heaven,*
 ne ƿræc þu abraham. [163] *glorious sound !*
 þin ágen bearn.
 ƿunu mid ƿreorðe. *words then spake :—*
 ƿorð is zecýðeð. *'Slay thou not, Abraham !*
⁴²⁰ nu þin cunnode. *thine own child,*
 cýning al-ƿrhta. *thy son, with the sword ;*
 þ þu ƿrð ƿalbenð. *the truth is manifested :*
ƿæne heolbe. *now hath proved thee*
ƿæste ƿreorðe. *the King of all creatures,*
ƿeo þe ƿreorðo ƿeal. *that thou, towards the Supreme,*
 in lif-ðazum. *holdest thy compact,*
lengeſt ƿeorðan. *firm faith,*
ápa to alþe. *which to thee a blessing shall,*
†an ƿræciendo. *in thy life's days,*
²⁵ hu þearf manneſ ƿunu. *longest be,*
máran ƿreorðe. *for evermore*
 ne behƿýlfan mæz. *unfailing.*
 heoron ȝ eorðe. *How needs a son of man*
⁴¹² hiſ ƿulþner ƿorð. *a greater pledge ?*
 ƿíðþra ȝ ƿíðþra. *May not subvert cover or vault over*
²⁸ þonne be æðman mæze. *heaven and earth*
 ƿólfan ƿceattar. *his glory's word,*
 further and wider spread
 than may embrace
 earth's regions,

* Apparently an error for eczum.

<p>⁷² 429 721 eorðan ýmbhýrrt. 30 7 úp-nobon. 30 zánreczer zín. 7 þeor[zeompe lýft. ne^a áð ʒpepeð. enʒla þeoben. ʒýndaʒpalbenb. 7 pepeba ʒob. ʒóðært ʒʒona. þurh hɪʒ ʒýlʒer líʒ. þ þíner cýnner. 7 cneop-máʒa. 35 nanb-ʒixzenða. ʒúm ne cunnon. ýlbo oʒer eorðan. ealle cʒæpte. to ʒereczenne. ʒóðum ʒórdum. nýmðe hþýlc þær ʒnocton. in ʒeʒan peorðe. þ he ána mæʒe. ⁷²⁵ 40 ealle ʒeríman. 40 ʒtánar on eorðan. ʒeorpan on heoronum. ʒé-beorʒa ʒand^b. ʒealteʒýða. ác hie ʒerittað. beʒræm tpeonum. oð eʒipte. inca ðeode. 44 land cananea. leode þíne.</p>	<p>[163] the world's circumference, and firmament above, ocean's expanse, and this murmuring air. He <i>an</i> oath sweareth, the Lord of angels, Ruler of destinies and God of hosts, the just Conqueror, by his own life, that of thy tribe and kindred, shielded warriors, the number shall not be able, men on earth, with all <i>their</i> might, to say in true words, save any one thus wise in mind become, that he alone can number all the stones in earth, the stars in heaven, the sea-mountains' sand, the salt waves : for they shall sit by the two seas, <i>be-tweonum þem</i> unto Egypt the people of the land of Canaan, thy people,</p>
--	--

^a ne is apparently an error for he.

^b MS. and Jun. ʒand. The correction is admitted into the text, as being both necessary to the sense and in conformity with Gen. xxii. 17: "And as the sand which is upon the sea shore."

422⁺ 425⁺ fæne-bearn-fæder. [163] father of noble children!
 polca řelort. of folk most excellent.

XLVIII.^a

XLVIII.

	Folk pær† afeñed.	[166]	<i>The</i> folk was affrighted,
	† flóð-egra becpóm.		<i>the</i> flood-dread seized on
	† zartan zeomne.	5	<i>their</i> sad souls ;
	† zeoron beaðe hreóp.		ocean ^{was} walled with death,
72/10	pæron beorh-hliðu.	- 7	<i>the</i> mountain heights were <i>slopes</i>
	blóðe|bertémeb.	- 8	with blood besteamed,
	holm heolfe|páp.		<i>the</i> sea foamed gore,
	hream pær on ýðum.	10	crying was in <i>the</i> waves,
- 50	pæter pærna† ful.	- 11	<i>the</i> water full of weapons,
	pæl-mirt aráh.	- 12	a death-mist rose ;
	pæron egypte.		<i>the</i> Egyptians were
	eft oncýrde.		turned back ;
	† luzon† forhtzenbe.		trembling <i>they</i> fled,
	pær onzéton.		<i>they</i> felt fear :
	poldon hepe-bleaðe ^b .	- 17	would <i>that</i> host <u>gladly</u> <i>slowly</i> <i>see</i>
	hámar rindan.		find <i>their</i> homes ;
	zýlp pearnð znornna.		<i>their</i> vaunt grew sadder :
	him onzen zenáp.	20	against <i>them</i> , as a cloud, rose
- 55	atol ýða zepealc.		<i>the</i> ^{terrible} <u>rolling</u> of <i>the</i> waves ;
	ne ðær ænig becpom.		there came not any
	hepzer to háme.		of <i>that</i> host to home,
	ác behundan beleac.		but <u>from</u> <u>behind</u> <u>inclosed</u> <i>them</i>
	pýrð mid pæze.	- 25	fate <u>with</u> <u>the</u> wave.
42/15	pær ær pezar lagon ^c .		Where ways ere lay
Dea p. 160/7	mepe móðzode.)	- 27	sea raged.
	mæzen pær ábrnenceb.	28	<i>Their</i> might was merged,
- 59	† rneamar † tódon.		<i>the</i> streams stood,
	† rornm up-zepát.	30	<i>the</i> storm rose

^a Between pp. 164 and 165 (which are blank in the MS.) are vestiges of mutilation, whereby Canto XLVIII. seems to be lost.

^b Probably a provincial variation, or an error, for blúe.

^c Those that had been opened for the passage of the Israelites.

72,16	heah to heofonum.	[166]	high to heaven ;
72,17	hefe-rópa mæst.		the loudest army-cry
	láðe†cýmðon.		the hostile uttered; should
	lyft up zerpearne.		the air above was thickened
	†rægum ræfnum.		with dying voices ;
	flóð blóð zeróð.		blood pervaded the flood,
	†nanð-býruz pæron†noŕene.		the shield-walls were riven,
	noðon rripode.		shook the firmament
	mepe-beaða mæst.		that greatest of sea-deaths :
	móðize rputlon.	10	the proud died,
-65	cýmzar on†ronðne.		kings in a body ;
	cýne rriðnode.		the return prevailed
	ræf æt énde.		of the sea at length ;
	riz-bórn†rcmon.	- 14	their bucklers shone
72,20	heah opep hæledum.		high over the soldiers ;
	holm-peall ártah.		the sea-wall rose,
	mepe-rtream móðiz.	- 17	the proud ocean-stream,
	mæzen pæp on†cpealme.		their might in death was
	pærte zerfetonod.		fastly fettered.
	ronðzanzer nêp.	20	The tide's neap
-70	rearpum áfæled.		with the war-engineery obstructed,
	ranð bapenodon.	- 22	laid bare the sand
	ritodne fýpde.		to the fated host,
	hponne padema rream.		when the wandering stream,
	†rincalba ræ.	25	the ever cold sea,
	realtum yðum.		with its salt waves,
	†reflartum zerpuna ^a .	27	its eternal stations
	éce rtaðular.		a naked involuntary messenger
	nacub nýb-boba.	30	came to visit.
	neogan cóme.		hostile was the spirit of death-
-75	rah feðe zar†b.	32	who the foes overwhelmed ;
	reðe feondum†geneop.		the blue air was
-76	pæp reo hæpene lyft.		

^a I am unable to assign even a conjectural sense to this line.

^b For this line, which seems devoid of sense, we should probably read, rah rege zar†, or, as at p. 188. l. 16, fleah ræge zar†.

722	heolþne zeblanden.	[166]	with corruption tainted;
474	þrum berþende.		the bursting ocean
	† blōð-egeþan hpeōþ.		whooped a bloody storm,
	† ræ-manna rið.		the seamen's way;
431	oð þ rōð meoþ.	— 5	till that the true God,
	þurh moyþer hand.	[167]	through Moses' hand,
	mōð zeþymbe.	— 7	enlarged his force,
-80	riðe pæðbe.	— 8	widely drove it,
	pæl pæðmum ſpeop.		it swept death in its embrace;
	flōð fāmzode.	10	the flood foamed,
	rægeþcunzon.	— 11	the fated died,
	þazu land zeþeol.	— 12	water deluged the land,
	lyft pæþ onþneþ.		the air was agitated,
	riçon peall-ræþten.		yielded the rampart holds,
	pæzar þurþton.		the waves burst over them,
	mulzon meþe-topnar ^a .		the sea-towers melted away
	þa ze mihtiza floh.		When the Mighty struck,
-85	mið halize hand.		with holy hand,
	heoþon-riþer pæand.		the Guardian of heaven's kingdom,
73,5	peþ-beamar.	20	the lofty warriors, the stout men
	þlance) ðeode.		the proud nation:
	ne mihton ſoþhabban.		they might not have
	helpenþna ^b pað.		a safer path,
	meþe-ſþreameþ mōð.	— 24	for the sea-stream's force,
	ac he manezum zeþceoð.		but it o'er many shed
	þyllende znyþe.		yelling horror.
	zánreþz peðbe.		Ocean raged,
-90	up-ateah on fleap ^c .	— 28	drew itself up on high
	eþeran riðon.		the storms rose,
	þeollon pæl-benna.	— 30	the corpses rolled;
	þriðe zeþeol.	— 31	fated fell
-92	heah oþ heoþonum.		high from heaven

^a By meþe-topnar the rocks seem to be intended.

^b Possibly an error for helpenþnan.

^c I have translated (according to Lye's conjecture) on ſþeap. *for has ded on ſþeap*

^d Apparently an error for þriðe.

Exod 14 0 9

hand-peorc zoder.	[167]	the hand work of God :
fāmīg-bōrma.		of the foamy gulfs
flōð-pearþe flōh.		the Guardian of the flood struck
unhleopan pæg.		the unsheltering wave -
albe mēce ^a .		with an ancient foalehion , <i>sworn</i>
þ ðy ^b beað-bnepe.	6	that in the swoon of death
þruhte pæron.		those armies slept,
gynfullra ppeot.		those bands of sinful
gaplum lunnon.		sunk with their souls
pæfte bepanene.	10	fast encompassed,
flōð-blac hepe.		the flood-pale host,
griððan hie ^{on Bugon Gtr} þon bozum.		after that them in its gulfs
brūn yppinge.	18	the brown expanses , <i>openings?</i>
mōða-pæga mært.		of proud waves greatest , <i>had sent themselves</i>
mægen eall zednear.	15	All their power, þ <i>erethrow;</i> <i>upon them</i>
ða þe zednencte ^b .		when was drowned
duzod egypta.		the flower of Egypt,
panaon mid hī folcum.		Pharaoh with his folk.
he onfeond ^c hpaðe.	10	He found quickly
griððan zertāh.	20	after he arose,
zoder andraca.		a denier of God,
þ pæg mihtigra.		that was mightier
mepe-flōðer pearð.		the sea-flood's Guardian :
polbe hupu pæðmum.		yet would he with arms
þulbe zerceadan.		decide the conflict,
gipe 7 ezeffull.		angry and terrible.
egyptum pearð.		To the Egyptians was,
pæg þæg-peorcfer.		for that day's work,
deop leān zerceob.		a deep requital given ;
forðam þæg hepuzer.	30	^{for. because} since of that multitude
hām eft ne com.		came not home again,
ealles ungnuber.		of all the boundless host,

^a See p. 203, line 23. Also *Beowulf*, p. 191, l. 10.

^b MS. and Junius, zednecte.

^c MS. and Junius, on feond; but manifestly an error of the scribe for onpōnd, for rather onpanð.

73, 16ænig to lāpe.
 509 þ̅ te rið heopa.
 recgan moƿte.

[167]

any as remnant,
 that even *their* fate
 might say,

-10[†] bodizean ærten burzum. [169]
 bealo-ƿrella mært.
 honð-ƿearða hƿýne.
 hæleða cƿenum.
 ác þa mæzen-hƿeara.
 mene-deað ƿerpealh.^c

publish abroad,
 greatest of baleful tales ;
their princes'^b fall,
 to *the* consorts of *the* warriors ;
 but those mighty bands
the sea-death swallowed.

* * *
 * * *
 * * *

ƿel-bodan feðe.
 ƿéb ahte.

10 of *the* messenger who
 speed possessed,

* * *
 * * *
 * * *

æreat ƿýlƿ ƿeƿa. — 12
 hie^d rið ƿod ƿunnon. — 13

understood *the* vaunt of *the* men
 who against God warred.

-15 þanon ƿƿahelum.

73, 20 éceƿnæðar.

on mene-hƿearƿe. — 16

Thence to *the* Israelites
 eternal counsels,

"moýre^c ƿæðe.

on *the* sea-shore,

heah-ƿunzen ƿeƿ.

Moses said, ~~delusion~~

hálige ƿƿæce.

illustrious man,

deóp ærende."

a holy speech,
 20 a solemn ~~errand~~^{message}

ðæg-ƿeopc nemnað^f.

(a day-work called,

-19 ƿƿa ƿýc ƿeƿ-ðeode.

as men yet

^a The same as hƿuƿ, or rather an error for heopa.

^b Literally, *treasure-guardians*.

^c Between this line and the following, some verses are evidently wanting.

^d hie seems to be an error for þe.

^e MS. and Junius moýre.

^f To what the poet here alludes is extremely doubtful. For nemnað, the sense seems to require that we should read nemneð.

ca 1091
Fr 211,26;
Exod 532

<p>73,2/on zepnitum findað. [169] 520Þóma zehpílcne. þara ðe him drihten bebeað. on þam rið-fáte. rôðum rôþdum. zif onlucan pile^a. lífeſ pealhſtôð. beorht in bneortum. bân-húfeſ pearð^b. zin-fæſten zôð. zafteſ cæſon. -25 nún brôðzeſecenôð. 73,2Þæð forð-zæð. haſað piſlicu. rôþð on fæðme. pile meazollice. 74,1 móðum tæcan. 528 þ pe zefine neſtrýn^c. * * * * * * zober þeobſcipeſ. metober milteſa. he uf má onlýhð. -30 nú uf bóceſar. betepan ſeczað. leuznan lýft^d pýnna. þif iſ læne ðream. -32 pommum apýrgeð.</p>	<p>find in <i>the</i> Scriptures,) each ordinance which him <i>the</i> Lord commanded, on that journey, in words of truth. If will unlock life's Interpreter, bright in <i>our</i> breasts <i>the</i> body's guardian, 10 <i>the</i> widely powerful God, with <i>the</i> keys of <i>the</i> spirit, mystery shall be explained, counsel shall go forth : <i>he</i> hath wise words in <i>his</i> bosom, <i>he</i> will powerfully teach <i>our</i> minds, that we seem not, void [Red state]</p> <p>of <u>God's law, communion.</u> 20 of <i>the</i> Creator's mercies. <i>He</i> us more enlighteneth. <u>Now we learned men</u> tell <u>of</u> a better, a longer life of delights. <i>This</i> is a slender joy, with <i>sins</i> accursed,</p>
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^a This and the five following lines are thus rendered by Hickeys. "Si verax Deus, pectore lucidus, vitæ interpres, vult mentem reserare, spiritus clavibus."—Gr. A.S. p. 198. I regret my inability to give a satisfactory translation of this very obscure part of the poem.

^b The spirit: literally, *bone-house's warden.*

^c Between this and the following line, several lines are wanting, containing the beginning of Moses's speech; both the sense and the alliteration being defective.

^d lýft is possibly an error of the scribe for líf.

74,3 p̄neccum ^a alyfēð.	[169]	allowed to the wretched the expectation of the miserable.
533 eapnna ^a ánhíð.		The homeless
feðelleare.		this guest-hall
p̄yret-zýrt-ræte.	p̄yret p̄yret mentes memoria lenet	as a refuge hold, in memory mourn in mind.
zihðum ^b healbeð.		The house of sin ^c or the abode of the
-35 munnað on móðe.		fast under earth;
†mān-hús p̄iton.		there are fire and worm,
74,5 p̄ært under foldan.		an ever open den
p̄ær brōfyr 7 p̄ýrm.		of every evil :
open éce p̄craef.	10	so now imperious spoilers
ýrela zehpýlceŕ.		the empire deal :
p̄pa nu p̄ezn-p̄eofar ^c .		age or earlier death
p̄íce ðálað.		day of judgment
ýlbo oððe ær ðeað.		afterward cometh,
†ertp̄ýrð cýmð ^d .		of powers ^e the greatest of humills
-40 mægen-p̄nýmma mæŕt.		throughout mid-earth.
open miððan-zeanð.	17	the in day-woods hostile in deeds.
ðæz-ðæbum fáh.		The Lord himself,
ðrihten gylra.		in the judgment-place,
on þam meðel-ŕeðe.		shall judge many,
manegum ðémeð.		when he the uprights'
þonne he rōðp̄æŕtra.		souls leadeth,
ŕapla læbeð.	[170]	blessed spirits,
eaðize zartar.		into heaven above,
on up-roðor.		where is light and life,
74,10 p̄ær leoht 7 líf.		
-45		

^a MS. p̄neccum : corrected by Junius to p̄neccum.

^b zyhð i. forsan q. zehýht *refugium*, Suppl. ad Lye; where l. 3-5 are thus rendered: "patria orbi hoc hospitium in refugium tenent." The MS. reads zihðum.

^c The word p̄ezn in this obscure passage seems equivalent in composition to our *arch*. In the *Harm. Evang. Cott.*, as quoted by Lye, the same compound occurs (regin-thiebos). Regin is also among the difficult words in *Sæmund's Edda*. See Prof. F. Magnussen's note on the *Vafthrúdnismál*, Str. 3.

^d MS. and Junius, *ert p̄ýrð cýmð*; but both the sense and the alliteration require the combination of the first two syllables. Perhaps, to complete the metre we should also read *cýmeð* for *cýmð*.

Ed 170i
Th 213, 34i
Escod 5b2.

44/10 peac þon litta blæb.
52/6 ðuxoð on ðneame.
ðrihten heþuzað.
peþoba pulðor-cýningz.
to þiban þeone.
gpa neoþðode.
ruæba zemýndiz. -
manna milðort.
mihtum ſpíðeb.

[170]

fruition also of comforts ;
where the good in joy
praise the Lord,
the glorious King of hosts,
for ever.'

- 50 hlúðan ſceþne.
heþe ſtalle báb.
piroðeþ pillan.
punðor ongezton.
móðigeþ ^{þeð-hæð-mæþel}
hé to mænægum ſpæc.
micel ſ þeoþ menizeo.
mægen-þiþa tnum.
fulléſta mæſt.

7
8
9
10

Thus spake,
of counsels mindful,
the mildest of men,
by power strengthened,
with loud voice.
Still the host awaited
the famed man's will ;
they the wonder perceived,
the bold one's salutary speech.

x nuð. hæð
an one's ge
þy the moun
Richard. Sival
xl. p. 63. by
Hemle

þe þe ðar þaþe læbeð.
44/2 þaþað uþon cananéa.

- 55 cýn zelýreb.
bunh 7 beazga^a.
þnaðe niçe.
þile nu zelæſtan.
þ he lange zehét.
mið áð-ſpape. -
engla ðrihten.
in þýrn-ðazum.

10
20

He to the multitudes spake :
' Great is this many,
the army leader firm
of all perfect beings greatest,
who (this march) leadeth :
he hath from above the Canaanites'

+ þæðeþýn-cýnne.
- 60 ziþ ze zehealþað.
halze láne.

26

race delivered,
their towns and treasures,
their ample realm :
he will now perform
what he long hath promised,
with oath-swearing,
the Lord of angels,
in days of old,
to the tribe of your fathers ;

þ ze feonða zehþone.
þoþð oþerþanzað. -
- 62 þeſittað ſze-þiçe.

30
33

if ye observe
his holy lore ;—
that ye each enemy
shall henceforth overcome ;
victorious shall inhabit,

^a Literally, bracelets.

<p>563† be ¹ræm ²treonum. [170] beon-relar beonna. bið eoper blæb micel. æfter þam pórdum. perod pær on ralum. 74, 20 -65† runzon riȝe-byman. reznar rōdon. on þæzernes ȝez. folc pær on lande. hæfde pulþnes beam. perud zelædeb. halȝe hearar. on hild zoder. life zereon. þa hie oðlædeb hæfdon. -70 feorh of feonda dōme. þeah ðe hie hit ^aƿrecne zeneð- don, perar unber pætena hƿōrar. zezaron hie þær peallar ȝtanðan. ealle him þrumu blōðize þuh- ton. 74, 25 þurh þa heora beado-zeano pæ- zon. hƿeðdon hilde ȝpelle. * * * ȝiððan hie þam ȝið-ƿoron. * * * 75, 1 hōron here-þreatar. hlūbe ȝrefne. -75 for þam dæb-peorce. - 26 þrihten herebon. -76 perar pulþnes rāng.</p>	<p>by the two seas, the halls^a of chieftains; your prosperity shall be great. After those words the host was glad; sung the trumps of triumph, the banners rose at the joyous sound, the folk was on land. Had the pillar of glory led the host, the holy bands, through God's favour, in life rejoicing, when they had saved their lives from the enemies' power, though they had cruelly oppress- ed them, the men under the roofs of waters. There they saw walls standing, seemed to them all the waters bloody, through which their warlike en- ginery had moved: [speech they were cheered by the martial after they to those before raised the army-bands a loud voice, for that great work praised the Lord, the men a song of glory,</p>
---	--

^a Literally, beer-halls.
^b This I suspect to be an error for zereonðe.
^c For hit, the sense seems to require hie.

Ed 171i
 Th 215, 20j
 Exod 588

45, 2	ƿif on oðrum.	[171]	(the women in turn,)
547	folc-ƿeota mægt.		greatest of multitudes,
	fýnb-leoð <u>zalan</u> . ^[sic galan]		sung a martial song,
	aclum ƿeƿnum.		with clear voices,
	† eall-ƿundra ƿela.		of all ^{many very wonderful things} these many wonders.
	þa ƿærfed-fýnbe.		Then was to be found
	† aƿurc meople.		the African maid,
- 80	on zeofoneſ ƿeade.	- 8	on ocean's shore.
	zoldbeſzeƿeondod.	9	with gold adorned;
	hand ahoƿon.	10	they raised the hand
	† halr-ƿundunge.	//	of supplication.
45, 5	blide ƿæron.		They [the Israelites] were blithe,
	bote zeƿaron.		saw their compensation;
	heddon hepe-ƿeaſeſ.		heeded the martial spoil,
	hæft ƿæſ onræleb.		captivity was loosened;
brides	onzunnon ƿe-lare ^a .		they begun, what the sea had
	zezum ^b ðælan.		in nets to deal, [spared,
- 85	on ſyð-lare ^b .		among the survivors of the flood, <u>on the sand</u>
	ealde maðmaſ.		ancient treasures,
	ƿeaſ 7 ƿanðar.	20	vestments and shields.
n G + n	heo on riht ƿceð ^c .		They justly divided
tiw n	zold 7 zod-ƿeb.		the gold and purple ^d ,
461	† ioreſeſ zeſtneon.	- 23	Joseph's treasure,
- 88	ƿeƿa ƿulðon-zeſtealb.		the glory of men.
	ƿeƿuzend læzon.		Cursing lay

^a Literally, the sea-leavings. ^b Literally, the flood-leavings.

^c Upon this word Lye has the following: "Sceo, in ƿceo-zold, forsan quasi ská-gold, præstantissimum aurum, a Cimbrice ská, præstantia;" but by forming a compound of ƿceó and zold, the metre is destroyed. May not ƿceó be the beginning only of ƿceóðon, divided, the termination having been omitted by the carelessness of the scribe? The entire passage is extremely obscure.

^d Isl. Guðvefr, *textura discolor, figurata, et asertim textura militaris, quæ his fuit vexillorum; tales togas figuratas aserates, qui lautiore erant in re, traxere.* Björn Haldorsen, *Lex. Isl.* The word occurs also in Sæmund's Edda: see *Hampis-mál*, Str. 17. p. 271, Edit. Stockh. Prof. F. Magnussen explains it, *the purple of the northern nations.* The Islanders seem to have derived it from guður or guð, battle.

15. on ~~deað-þeode~~.
589 bryht-folca mært*.

[171]

on their death-place,
of people the greatest.

Daniel

L.

L.

- | | |
|---|---|
| <p>1 Geƿræga ic hebneor. [173]
eaðge lifzean.</p> <p>2 in hierusalem.
gold-hord bælan.
15,10 cýnungdóm habban.
[ƿa him gecýnde ƿær.]</p> <p>4 ƿiððan þurh metodeƿ mæzen.
on moyſes hand. 10</p> <p>5 ƿearð ƿiðzigen.
ƿizena mæneio.
ƿ he of egyptum.
ut arðron.
mæzene micle.
þ ƿær móðig cýn.
þenden hie þý rice.
ræðan moſton.
burzum peoldon.
ƿær him beoþht ƿela. 20</p> <p>10 þenden þ folc mid him.
þ hea fæder ƿære.
healdan ƿolbon.
ƿær him hýrde zóð.
15,15 heoƿon-riſes ƿearð.
halig bryhten.
ƿulþnesƿaldend.
ƿe ðam ƿerude zeas.
móð ƿ. i. i. c.
metod al-ƿihta.</p> <p>15 þ he of ƿela folca.
fope zefceobon.</p> | <p>The Hebrews, as I have un-
lived prosperous [derstood,
in Jerusalem,
gold-treasure distributed, ƿ
had kingly sway,
as to them was <u>genial</u>,
after that, through the Creator's
into Moses' hand [might,
martial-force was given,
many warriors,
and they from Egypt
had marched out,
with great power.
That was a haughty race,
<u>while they the realm</u>
<u>might rule</u>,
swayed over their cities :
to them was bright weal,
while the folk with him [God]
their fathers' covenant
would hold.
Was to them a good shepherd
the Guardian of heaven's kingdom,
the holy Lord,
the Chief of glory,
who to that multitude gave
courage and might,
the Lord of all creatures ;
so that they oft many nations
from life separated,</p> |
|---|---|

* MS. mæ, after which is an erasure.

ld 173;
Th 217, 33;
Dan 32

45, 18 heþugeþ helmum.
þara þe him hold ne pær.

[173]

with *their* army's chieftains,
those who were not friendly to
them ;

oð þ hie plenco anpóð.

till that them pride invaded,

æt win-þege.

at *their* wine-bibblings,

þeopol-dædum.

with diabolic deeds,

þruncne geðohtar.

drunken thoughts,

þa hie þæ-cræftar.

when they *their* legal institutes

ánforleton^a.

abandoned,

20 metober mægenrcipe.

the Lord's supremacy.

gpa nó man rcyle.

10 Thus no man ought

hij tgarter lufan.

his spirit's love

wið gode bælan.

with God divide.

75, 20 þa gefeah ic þa gebriht^b.

Then saw I that multitude

in geþpolan hpeorfan.

into error turn,

yrpahela cýn.

the tribe of Israel

únrht dón.

do unrighteousness,

pommar pýrcean.

perpetrate crimes ;

þ pær peorc gode.

10 that was grief to God :

25 oft he þam leodum.

oft he to those nations

láne sende.

20 sent, for *their* instruction,

heoron-riçer pearð.

heaven's kingdom's Guardian,

halige garter.

holy spirits,

þa þam perude.

who to the multitude

wiðdom budou.

wisdom should preach ;

hie þære rnýtro.

they in that wisdom

góð zelyfðon.

verily believed,

lytle hpíle.

a little while,

oð þ hie lanxunz berpác.

till that them desire deceived,

30 eorðan ðreamar.

joys of earth,

éceþ ráðeþ.

30 of eternal sway ;

þ hie æt wiðertan.

51 so that, at *the* last, they

gylfe forleton.

themselves forsook

75, 25 ðrihtneþ dómar.

the Lord's decrees,

^a MS. and Junius, áne forleton.

^b MS. and Junius, þege ðriht.

^c MS. and Junius, me.

45,25	cunon beoþles cwearc.	[173]	chose <i>the</i> devil's craft.
33	þa weard ^a ðeðe mōð. ricef ðeoden.		Then became <i>the</i> fierce of mind, <i>the</i> prince of <i>the</i> realm,
76,1	únholb þeoden ^a . - - 4		faithless to <i>his</i> Lord,
	þam þe æhte gear.		to him who had given him wealth,
- 5	wiðbe ^b him æt ^c frumðe. [174]		taught him at first
	ða ðe on fruman ^c .		those that in <i>the</i> beginning,
	ær ðon wæron man-cýnnes.		ere which <i>they</i> were of mankind
	metode dýpurc.	9	dearest to <i>the</i> Creator,
	ðuxoða ^d dýpurc.	10	of people ^{dearest} ,
	ðrihtne leoforc.		most beloved of <i>the</i> Lord,
	hege- <u>pað</u> ^d to þære.		<i>an</i> army-path to <i>the</i>
	heán býrig.		high city,
	eorlum elðeodrigum.		to <i>the</i> foreign men,
	on ^e ðeðel-land.		into <i>the</i> country
40	þær salem stōð.		where Salem stood,
	gearpum awertnod.	- - 17	with engines strengthened,
76,5	weallum gearweorðod.		with walls adorned.
	to þær witan eorow.		To this came soothsayers,
	calbea cýn.	20	<i>the</i> Chaldean race,
	to ceartne forð.		forth to <i>the</i> city,
	þær israela.		where <i>the</i> Israelites'
	æhta wæron.	23	possessions were,
	beppigene mid weorcum.		covered with works ;
	to þam þe weorð gearf.		to which <i>the</i> host proceeded,
- 5	mægen- <u>þreat</u> mægne.	26	<i>a</i> great and powerful band,
	† mán-bealper gearw.		zealous for sinful evil.
	† wehte þone wæl-nið.	- - 28	Then fatal hate excited
	wea ^f aldon- <u>wæa</u> .		<i>the</i> chief lord of men,
- 7	babelowes wego.	30	<i>the</i> prince of Babylon,
	on hurburh- <u>wea</u> .		in his metropolis,

^a For *weoden* we should probably read *weodne*.

^b MS. and Junius, *wiðe*.

^c Of this and the six following lines I have given what I believe to be a literal translation; that it is not more intelligible must be ascribed, partly at least, to the defective state of the Saxon text.

^d MS. *hegewoð*; Junius, *he wegoð*.

Ed 174i
Th 219, 33i
Dan 64.

168 nabochodonoggor. [174]
 170 þurh nið-hece.
 172 þ he ꝛécan ongan.
 174 ƿeran zehýrdum.
 176 hú he ƿraaelum.
 178 ƿeaðort meahce.
 180 þurh znomra zang.
 182 zuman oðþrunzan.
 184 ƿeramnode þa.
 186 ƿuðan ƿ norðan.
 188 ƿæl-hƿeop ƿeƿoð.
 190 ƿ ƿert ƿáran.^a
 192 heƿize hæðen-cýnunga.
 194 to þære heán býrug.
 196 ƿraaela.
 198 eðel-ƿearþar.^b
 200 luƿan^c líf-ƿelan.
 202 þenden hie let meoð.
 204 þa eacfeðan zepmægn.
 206 tealb-ƿeonda cýn.
 208 ƿín-burh ƿena.
 210 þa ƿízan ne zelyfbon.
 212 beƿeáƿoðon þa ƿeceða ƿulþor.
 214 ƿneáðan zolbe.
 216 ƿince ƿ zeolme.
 218 ƿsalomoneƿ templ.
 220 zepƿeáðan zepƿeona.
 222 under ƿcán-hlirdum.
 224 ƿƿilc teall ƿra þa eoƿlaƿ.
 226 ázan ƿceolþon.
 228 oð þ hie burza zehpone.
 230 abƿocen hæfþon.
 232 þara þe þam folce.

Nebuchadnezzar,
 through hostile grudge ;
 so that he began seek,
 in *his* mind's thoughts,
 how he from *the* Israelites
 might most easily, [bands,
 through *the* march of his fierce
 the men force away.
 He then assembled,
 from south and north,
 a blood-thirsty host,
 and *bade* march west,
 a band of heathen kings
 to the metropolis
 of *the* Israelites,
 the country's guardians,
 their dear *life's* treasures,
 while them *the* Creator permitted.
 Then also, I have learned, *over-laid waste*
 the tribe of ancient foes [ran
 the people's ~~beloved city~~ *wine-city*
 The warriors believed not.
 Then spoiled *they* the glory of
 of *its* red gold, [fanes
 riches and silver,
 the temple of Solomon,
 plundered *the* treasures,
 under *their* stony coverings,
 all whatever those men
 might possess ;
 till that they each city
 had subdued,
 which with that people

^a After ƿáran, het, or a word of like import, seems to have been omitted.
^b This line seems in apposition to the preceding, heƿize hæðen-cýnunga.
^c An error probably for leóƿan.

- 76/1 to frūðe fróðon. [174] stood in peace. [spoil]
 65 zehlóðon him to huðe. *They* loaded on themselves for
 honð-pearðatzerreon. *the riches of the* treasure wards,
 feá 7 fneor. *women,* money and captives,
 frilc þær funden pær. such as there was found ;
 7 þa mið þam æhtum. and then with those possessions
 eft fríðeðon. marched back,
 7 zelæððon fæc. 8 and also led
 on langne fríð. on a long journey
 10 7 fræcla cýn. *the* tribe of Israel,
 7 on fæar-pezar. on the east ways,
 to babilonia. to Babylon,
 70 beorna únfrím. [175] men unnumbered,
 funden hand hæleð. the people under subjection
 hæðenum fðeman. to a heathen ruler,
 nabochodonorror. Nebuchadnezzar.
 he him on nýð dýðe. By force *he* made to him
 7 fræcla bearn. the children of Israel,
 ótor ealle lufen. *without all love,*
 pærna lafe*. 20 *the* weapons' leaving,
 to peorc-þeopum. for work-slaves.
 -5 onrenðe þá. *He* sent then
 frínra þegna. of his ministers
 porun þær peruber. a band of the host
 7 þe to ferman. 25 to go westward,
 þ him þara leobe. that for him of that people
 land zeheolbe. *they* the land might hold
 teðne eðel. a subject country
 æfter ebréum. [176] *after the Hebrews.*
 hét þa récan. 30 Bade then seek
 fríne/zereran. his reeves,
 80 zeonð fræcla. through Israel's
 76,25 earne lafe. poor remnant,
 -1 hrilc þære zeogoðe. which of the youth

* The survivors : see p. 121, l. 32.

b MS. and Junius, fcr.

Ed 176;
Th. 221, 33;
Dan 97.

7625 gleaport pæne.
82 bōca bebodet.
771 þe þær[†] bprungzen pær^a.
polbe þ þa cnihtar.
cncæft leornedon.
þ him fnytro on gefan.
feczan mihte.

[176]

were most skilful
in the precepts of books,
which was thither brought.
He would that those ^{young} children
should learn science,
that to him wisdom in *their* minds
might speak ;
not because he that might
or would remember,
10 or that for those gifts
God would thank,
which on him there for dignity
the Lord had bestowed.

- 5 nales ðy þe he þ mozte.
oððe zemunan polbe.
þ he þara zigena.
zobe þancode.
þe him þær to buzuðe.
ðruhten rcynebe.
þa hie þær fundon.
to fneab^b zleape.
æðele cnihtar.
J æfærte.

Then they there found,
~~for their Lord,~~ ^{very prudent} skilful
noble youths
and pious,
young and good,
of good race :

90 zinge J zobe.
775 in zod ræbe.
án pær ananfar.
oðer azanfar.
þruðba mirael.
metode gecorene.
þa þny comon.
to þeodne foran.
hearðe fhrze þancle.

20 one was Hananiah,
the second Azariah,
the third Mishael,
by the Lord chosen.

These three came
before the prince,
bold and ^{mind} thoughtful-minded,
where the heathen sate,
the king studious of pomp,
in the Chaldeans' city.

- 5 cýning^c conðner zeonn.
in calðea býrig.
þa hie þam plancan.
pírðóm fceolbon.

30 Then they to the proud prince
must wisdom
(the Hebrew men,)
by words reveal,

- 7 penar ebnea.
pónðum fcyðdon^c.

^a This line refers to the words earne lafe, p. 220, l. 33.
^b Apparently an error for fnean.
^c Apparently an error for cýðan.

78	hiȝe-cræft heane.	[176]	high mental power,
	þurh halȝ mōð.		through holy mind.
	þa reþeorn bebeab.	- - - 3	Then <i>the</i> chief commanded,
	babilone pearð.		<i>the</i> lord of Babylon ;
80	ƿriðmōð ofnīng.		<i>the</i> rigorous king,
10	ƿīnum þeȝnum.		to his servants,
	þ þa þrum-ȝaraȝ.		(<i>what the princes</i>
	beȝeone dæbe ^a .		<i>before did,</i>)
	þ þam ȝenȝum þrȝm.	9	that to <i>the</i> three youths
	ȝāð ^b ne ƿæne.	10	should be no ^{back} <i>sparing</i>
	ƿīrte ne ƿæbe.	- - - 11	of food or weeds,
	in ƿorulð-līfe.		in worldly life.

LI.

LI.

	þa ƿæȝ ⁺ brēme.	[177]	Then was renowned
	babilone pearð.		<i>the</i> guardian of Babylon,
5	mæne ȝ mōðȝ.		great and proud
	ofeȝ midðan-ȝearð.		over mid-earth,
	teȝerful ylba bearnnum.		terrible to <i>the</i> children of men.
	no he æ ȝ ƿne mede.		He no law ^{is formed} <i>promoted</i> ,
	ác in ofeȝhȝde.		but in contempt
	æȝhƿæȝ līfe.	20	of every one <i>he</i> lived.
	þa þam folc-toȝan.		Then to the people's chief,
	on ƿnum-ƿlæpe.		in <i>his</i> first sleep,
	ƿiððan to ƿeȝte ȝehƿearȝ.	23	after <i>he</i> had gone to rest,
	ƿīce þeoden.		<i>the</i> powerful prince,
10	com on ƿeȝan hƿurȝan.		came ^{to enter} <i>passing</i> into <i>his</i> mind
	ƿreȝneȝ ƿoma.		<i>The</i> terror of a dream :
	hu ƿorulð ƿæne.		how <i>the</i> world was
	ƿunðnum ȝeȝeðð.		wonderously framed,
12	unȝelcȝlyðum.		<i>unlike</i> to men,
	oðeȝcearȝe.	30	until <i>regeneration</i> .

^a The interpretation of this line is conjectural. The entire passage is very obscure, and, I believe, very corrupt.

^b I have rendered the word ȝāð by *sparing*, conjecturing that it may be an error for ȝnāð, or ȝnāð, from which the adjective ȝneðen, *sparing*, &c. is probably derived.

Ed. 178;
 Th 229, 331;
 Dan 120

72/154 þearf him on flæpe.
 100 þóð gecyðeb.
 þ te ricef zehpær.
 neðe fceolbe zelumpan.

[177] To him it was in sleep
 soothly manifested,
 that every kingdom
 evil should betide
 joys of earth
 be at end.

-15 eorðan ðreamar.
 ende purðan.
 þa onpóc pulf-heort.
 re ær pín-zal fpeaf.
 babilone þearf.
 næf him bliðe hize.
 ác him foph artah.
 fpeafner fóma.
 no he zemunde.

[178] Then awoke the wolf-hearted,
 who erst wine-drunken slept,
 the lord of Babylon ;
 he was not blithe in mind,
 but sorrow rose to him,
 the terror of his dream.

77/20 þ him metoð pær.
 -20 het þa tofomne.
 fínfa leoda.
 þa piccunzóm.

He remembered not
 what he had dreamed :
 bade then together
 of his people,
 those who the magic art
 furthest carried.

þiðort bænon.
 fpeazn þa ða mænizeo.
 hpæt hine zemætte.
 þenden neorð-benend.
 nefte punode.
 þearf he on þam egeran.
 facol ponðen.

Then inquired the many
 what he had dreamed,
 while the king*
 at rest continued ?
 He had, through that horror,
 become chilled.

-25 þa he ne fífpe.
 fópð ne anzin.
 fpeafner fíner.
 het him feczan þeah.
 þa him unblíðe.
 andfpeafbon.

Then he knew not
 a word nor the beginning
 of his dream ;
 yet bade he them to say it.

þeofol-fitzan.
 næf him ðóm fzeanu.
 -29 to areczanne.

Then him unblithely
 answered
 the infernal soothsayers :
 (they had not power ready
 to declare

* Literally, the word-bearing. Lye translates this epithet, *Refectioem afferens* (quies). The passage may also admit of the following interpretation: while, with food sated, he on his couch continued.

- 77/24 ƿeƿen cýninge.
 77/25 hu maƿon ƿe ƿƿa ðýgle.
 130 ðrihten ahiƿgan.
 on ƿeƿan þinne. - 4
 hu ðe ƿƿeƿneðe. - 4
 78/1 oððe ƿýnða ƿeƿceart.
 ƿiƿðóm búðe.
ƿiƿ þu hiƿ æƿeƿt ne meahƿt.
 ðri aƿeƿcan. - 9
 þa hiƿ unbliðe. [179] Then to them unblithely
 andƿƿaƿode. 11 answered
 -35 ƿulƿ-heort cýning. *the wolf-hearted king,*
ƿiƿƿum ƿinum. to his soothsayers :—
inæƿon ƿe ƿƿaƿeacne. 14 'Ye were not so gifted
 oƿeƿ ealle men. over all men
móð-ƿeƿanceƿ. in mental thought,
 ƿƿa ƿe me ƿeƿðon. as ye said to me,
 ƿ þ ƿeƿeƿeðon. and that declared,
þ ƿe cuðon. that ye knew
mineƿalðon leƿe. 20 my life's destiny,
 78/5 ƿƿa me æƿteƿ ƿeƿaƿð. what should hereafter me betide,
 -40 oððe ic ƿiƿnðon. or I further
 ƿiƿnðan ƿeolbe. should find.
 ne ƿe meƿeƿne. - 24 Ye my dream
 mine ne cunnon. know not,
þa þe me ƿon ƿeƿode. who to me, before *the* people,
ƿiƿðom beƿeð. 27 make show of wisdom.
 ƿe ƿƿeƿeð ðeaðe. Ye by death shall perish,
 nýmþe ic ðóm ƿiƿe. unless I know *the* interpretation
 ƿoðan ƿƿeƿeƿeƿ. 30 of *my* true dream,
þeƿ min ƿeƿa mýnðƿað. 31 of which my thought reminds me.
 -45 ne meahƿe þa ƿeo mænigeo. Then could not the many
 on þam meðel-ƿeðe. in the council-place,
þuƿh ƿiƿiƿðóm. - 34 through knowledge,
 ƿihte aƿenðean. aught discover,
 -47 ne ahiƿgan. nor devise.

ld 180;
The 225, 341
Dan 164.

148 þa hit ronhæreb zepeanð.
þ te hie rædon.
grefn cýnnige.

780 þýnðat zerýnu.
oð þ pięza cpóm.

- 50 daniel to ðóme.
ge pæf ðrihtne zecopen.
gnotor 7 góðpæft.
in þ reld zanzan.
ge pæf orð-ęnuma.

ęanmne lære.
þære þe þam hæðenan.
hýnan ęeolbe.
him zob ęealbe.
zipe of heofnum.

- 55 þurh hleoðor cpýðe.
halzer zarter.
þ him enzel zober.
ęeall ęræzðe.
ępa hiř man-ðrihten.

ę ęemæted peanð.
ða eode daniel.
785 þa ðæz lyhte.
ę ępefent ęeccan.
ę ęinum ęrean.

- 60 ęræzðe him ęiřlice.
peneda ęerceafte.
þ te ęona onęeat.
ę ęriðmóð cýnnig.
orð ę ende.

þær þe him ęreð pær.
ða hæfðe daniel.
ę ðóm micelne.

- 64 blæb in babilonia.

[149] Then was it denied *them*
that they should say
the dream to the king,
the mysteries of the fates,
till that *the prophet* came,
Daniel, to judgment,
who by *the Lord* was chosen,
skilful and upright,
into the palace,
10 who was *the chief*
of *the poor remnant*,
which to that heathen
must obey.

On him God had bestowed
gifts from heaven,
16 through revelation
of *the holy spirit* ;
so that to him God's angel
declared all
20 that his lord
had dreamed.

[180] Then went Daniel,
when day dawned,
to relate *the dream*
to his lord,
told him wisely
the fates' decrees ;
so that soon understood
the fierce-minded king
30 *the beginning and end*
of what to him had been revealed.

Then had Daniel
great ^{honour} ~~power~~,
glory in Babylon,

• MS. and Junius, þær.

• Apparently an error for þýnða.

<p>78.1/165 mid bōcerum. 78.2/gebón mihte. -70 ac he pyncan ongan. -75 zylb of zolbe. -79 byman rferne.</p>	<p>180] with the magi, after he had said the dream to the king, which he before, for his sins, could not contain, the ruler of Babylon, in the recesses of his breast. Yet Daniel that could not accomplish that he would in the Lord's might believe ; but he began to work iniquity, in the field which ^{the brave men} mon-renowned call Dura, which was in the province that ^{was so} is thus called, "the powerful Babylonian;" of which the city-guardian an image, against the Lord's pleasure, an idol of gold, raised to the people, for that was not wise the guardian of the realm, but fierce and headstrong, 27 * * * * * * * * * 181] Then was a listening of the people, 29 when the sound came 30 of the trumpet's voice 31 over the inhabitants.</p>
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* Apparently an error for buph-peardar.
 b Here a leaf has been cut out of the MS.

Ed 182;
Th 227, 31i
Dan 195

0 7825 þa hie fōr þam cumble.
 791 ontcneopum ræton.
 fōhnigon to þam heprge.
 hæðne þeode.
 wurðeðon fih-zylb.
 ne wurton wærtan ræb.
 ferðon unrihtðom.
 gpa hýna albor ðýbe.
 máne zemenzeb.
 móðe ferfecnod.
 - 85 ferðe folc-mægen.
 gpa hýna fne æfert.
 únriht erde.
 795 him þær æfter becróm.
 yfelende-lean.
 únriht ðýbe.
 þær þry pænon.
 on þær beodner býrig.
 eorlar israela.
 þ hie^a á nolbon.
 - 90 hýna beodner fðom.
 þárgan onzinnan.
 þ hie to þam beacne.
 ferðe þærde^b.
 ðeah ðe ðær on heprge^c.
 býman funzon.
 ða pænon æðelum.
 abrahamef bearn.
 pænon pærfærte.
 wurton druhten.
 - 95 écne uppe.

[181] Then they before the image
 on *their* knees sate,
 3 bowed to the idol
 the heathen people,
 worshipped the false god: *reversued the false*
 they knew no better counsel,
 they executed unrighteousness,
 as their chief did:
 with sin defiled,
 10 in mind corrupted,
 the people acted
 as *their lord had erst*,
 executed evil counsel:
 on him *for* this came afterwards
 an evil end-reward;
 he did unrighteousness.
 There were three,
 in that prince's city,
 men of Israel,
 20 who would never
 their lord's decree
 seek to obey,
 that they to the image
 should raise prayers,
 though there in *the* city
 the trumpets sung.
 These were in nature
 children of Abraham,
 they were faithful,
 30 knew *the* Lord
 eternal above,

^a þ hie seems to be an error for þa ðe.

^b Ought grammatically to be pærdon.

^c heprge seems to be an error for býrig, by the substitution of which both the sense and the alliteration are restored.

79.9 ælmihtigne^a.
 196 cnihtar cýne-zóbe.
 cuð zebýdon.
 þ hie him þ zolb^b.
 to zobe nolbon.
 habban ne healban.
 ác þone hean cýning.
 zarca hýrbe.

78, 20geb^a him zipe realde.
 hie to bore.
 þ walbe zc^a wædon.
 þ hie þær p^a er.
 rihte ne þrohton.
 ne hie to þam zebede^a.
 a mihte zebædan^c.
 hæðen-hezger þíra.
 þ hie þider hpeorþan polben.
 zuman to þam zýlþnan zýlbe.
 þe he him to zobe zeteóbe.

79.5 þeznar þeodne zæzdon.
 -5 þ hie þæme zepeahhte pænon.
 hærtar heáran in þýrre hean-
 býrug.
 þ þýr hezgan ne pillað^d.
 ne þýrne þíz punðizean.
 þe ðu þe to punþrum teoberc.

ða him þolzen-móð. [183]
 babilone þearþ.

-10 ýrre anþýraroþe.

[182] almighty.

The gentle youths
 made known,
 that they the idol
 for a god would not
 have nor hold,
 but *the high King alone,*
the Guardian of spirits,
 who had given them gifts.
 10 Oft they to boot
 boldly said,
 that of this idol they
 recked not aught,
 nor them to that, by prayer,
 could persuade
 the heathen idol's lord,
 that they would thither turn,
 the men to the golden image,
 which he to himself for a god had
 formed.

20 *The ministers to their lord said,*
 'that they were of the resolution,
the proud captives in this metro-
 polis,
 that this image they will not,
 nor this idol, worship,
 which thou to thyself hast won-
 derously formed.'

Then to them, wroth of mood,
the lord of Babylon
 angrily answered,

^a MS. and Junius, ælmihtne.

^b zolb, both here and at p. 229, l. 12, is evidently an error for zýlb.

^c Apparently an error for zebædan.

^d MS. and Junius, þa þýr hézgan ne pillað. The correction of hézgan to hezgan I owe to the Suppl. of Lye.

70/8 georlum onmælebe.
 71/8 gumme þam gungum.
 72/8 7 georce oncræð.
 73/8 þ hie zegnunga.
 † gylban geolbe.
 74/8 oððe þnopizean.
 75/8 þnea-mied micel.
 76/8 frece fýnes pýlm.
 77/8 nýmðe hie frifer polbe^a.
 -15 þilnian to þam pýrreftan.
 78/8 þenar ebrea.
 79/8 guman to þam zolbe.
 80/8 þe he him to gode teode.
 81/8 nolbon þeah þa hýttar.
 82/8 hýnan lárnum.
 83/8 in hize hæðnum.
 84/8 hogebon georne.
 85/8 þ æ zoder.
 86/8 ealle zelærte^b.
 87/8 7 ne apacobon.
 88/8 þeneba þruhtne.
 89/8 ne þan mæzenhpýrre.
 90/8 in hæðendóm.
 91/8 ne hie to facne.
 † freoðo pilneban.
 92/8 þeah þe him re bitena^a beað.
 93/8 gebóden þære.

[183] to the men announced,
 sternly to the youths,
 and harshly spake,
 that they forthwith
 must worship,
 or suffer
 great penal torment,
 the fire's dire heat,
 unless they favour would
 desire at that most evil one,
 the Hebrew men,
 those persons, at the idol,
 which he had made him for a god.
 Yet the youths would not
 obey those mandates,
 the heathen, in their mind,
 but studied zealously
 that the law of God
 they all might fulfil,
 and would not swerve
 from the Lord of hosts,
 nor from that high course
 into heathenship,
 nor deceitfully
 would they desire liberty,
 though that to them bitter death
 were announced.

magin *tan*
shall (of the Jews) to them
from the high course into Heathenship.
protection
hence

LII.

LII.

84/8 þa þearð ýrre.
 † ánmóð cýning.
 85/8 het he órn.
 86/8 onhætan.
 87/8 to tpeale^a cmhta⁺ feornum.

[184] Then was wroth
 the stubborn king;
 he bade the oven
 be heated, [lives,
 for the destruction of the youths

^a Should grammatically be polbon.

^b Grammatically should be zelærton.

resisted

80,1 forðam þe hie hir tcræftar on- because they had despised his
 rōcon. power.

227 þa^a he pær zelæbed. Then he was led,
 * * *

ƿra he ƿrummort mihte^b. 3 so he most cruel might,
 * * *

ƿrécne ƿýner líze. with the fire's dire flame.

þa he ƿýðer folc ƿamnode. Then he thither the folk assem-
 ƿgebundan het. and bade bind [bled,

babelone ƿearð. (the lord of Babylon,
 ƿum ƿ ƿeálmóð. grim and gloomy,) ~~with~~

-30 ƿober ƿel-bodan. God's messengers ;

het þa hir ƿcealƿar. 10 bade then his servants

† ƿcƿan þa hýrrar. - 11 shove the youths

80,5 in bæl-blýge. into the pile-blaze,

† beornar ƿeonge. [mebe. the young nobles. men [safety,†

ƿearo pær ƿe him ƿeóce ƿeƿne- Ready was he *who* wrought them
 þeah þe hie ƿra ƿróme nýðde. though *the king* them so cruelly had

in ƿæðm ƿýner líze^c. into the fire's embrace ; [forced

-35 hƿæðene heora ƿeorh ƿeneƿede. yet their lives preserved
 mihtiz metodes ƿearð. the mighty guardian of the Lord,

ƿra þ ƿænize ƿeƿnunon. as that many have heard tell. [help,

halize^d him þær help ƿeteode. The Holy there appointed them

ƿende him of heán ƿodore. 21 sent to them from the high firma-

ƿob ƿumena ƿearð. God, the guardian of men, [ment,

ƿar ƿone halƿan. the holy spirit :

engel in þone ƿn ƿnan beƿóm. ²⁴the angel came within the oven,

36,10 þær hie þ ƿáxlac ðruƿon. [185] where they that torment suffered ;

-39 ƿneo-bearn ƿæðmum þeƿeahte. the noble children in his embrace
 he covered,

under þam ƿýnenan hrofe. under the fiery roof :

^a MS. ƿa, which Junius has rightly corrected to þa.

^b Both before and after this line, some lines are evidently wanting in the MS.

^c There seems to be something faulty in this line ; perhaps we should read ƿýn-lizez instead of ƿýner líze.

^d For halize we should read haliza, if my translation be correct.

[185]

80, 19
240*

ne mihte þeah heona plíte ze- yet might not their beauty corrupt
* * * [pemman^a.

pýlm þær pærran lízer. the heat of the surrounding flame,
þa hie je paldenb neþebe. [186] when them the Supreme pre-
served.

hreohtmóð þær je hæðena þeo- The heathen prince was savage-
ben. 4 minded,

het hie hraðe bærran. 5 bade them be burned forthwith ;

tæleb þær unzerceab^b micel. 6 the fire was hugely great.

þa þær je ofren onhæted. Then was the oven heated,

íren eall ðurh-zlebeb. 7 the iron all glowing through ;

hine ðærfernar mænige. many servants there

-45 purpon pudu on innan. 10 cast wood therein, [decreed ;

80, 15 þra him þær on rordum zedemed. as to them by words had been
bæron þbranbar on þryne. they bare brands into the burning
of the ^{bright} flame.

þlácán fýrer.

polbe pulf-heort cýning. The wolf-heart king would

pall onrtealle^c. a wall erect

íserne ýmb æferete. - - -16 of iron, round the pious youths,

oð þ up zepát. till that rose

líz ofer leorum. the flame over the beloved ones,

7 þurh lurt zerloh. and spontaneously raged

-50 mcle máne. 20 much more

þonne zemet pæne. than were meet.

ða je líz zepánd. Then the flame rolled

on láðe men. on to those hostile men,

hæðne of halgum. to the heathen from the holy.

hýrrar pæron. The youths were

-53 bliðe-mode. blithe of mood ;

^a Although the sense be uninterrupted, yet, from the defect in the alliteration, a line seems wanting in this place.

^b unzerceab is here used adverbially, and seems synonymous with the Germ. ungeheur.

^c Though sometimes, from a peculiarity of dialect (as in the St. Cuthbert's MS. Cott. Nero D. iv.), the infinitives end in a vowel, without a final n, yet onrtealle in this place is, without doubt, an error for onrteallan.

80, 19 bunnon ſcealcar.

254 ymb ofn útan.

† áléc zehpearf.

80, 20 geonfullum on tere.

-55 ðær to-zeſeah.

bablone bnezo.

* blíðe^a pæron.

eoplar ebnea.

oſertum hepebon.

ðrihten on ðneame.

ðyðon ſpa hie cūðon.

oſnefon innan.

alðne zenepeðe.

-60 zuman glæð-moðe.

zob purðeðon.

under þær pæðme þe.

† zeſlýmeb pearnð.

ſſecne fýner hæto.

† ſſeo-bearn purðon.

alæten lízerſange.

ne hie him þær láð zebýdon.

80, 25 nær him ſe ſſez^b to ſorze. - 22

ðon má þe ſunnan ſcíma. - 23

-65 ne ſeþbryne beoð mæczum.

81, 1 þen in þam beoðe pæron.

ác þ̅ fýr ſcyðe^c to ðam.

þe ða ſcyðe poſhton.

hpeorpon þa hæðenan hæptaſ.

ſſiam þam halzan cnihton.

-68 pepuzna plte minrode. 30

þa ðe þ̅y poſce zeſæzon.

[186] *the servants were burned
round about the oven :*

*the fire, turned
to the right of the wicked, ^{the} ^{the}
on the right of the malignant, ^{the} ^{the}*

[187] *where looked on
the lord of Babylon.*

*Blithe were ^{the men were}
the Hebrew men, ^{the imagefulk}
they forthwith praised ^{the} ^{the}*

10 *the Lord in joy ;*

did as they could

within the oven,

those whose lives were saved.

The men glad of mood

God worshipped,

under whose shelter

was driven away

the fire's dire heat.

The free children were

20 *from the flame's course delivered.*

They did them there no harm,

nor was the ^{more} heat to them a trouble,

more than the sun's brightness ;

nor did the burning hurt the youths,

while they were in that peril ;

but on those the fire darted,

who that sin had wrought.

The heathen slaves turned

from the holy youths, [sened,

the beauty of the wicked was les-

who had in the work rejoiced.

^a MS. and Junius, blíðe, which Lye interprets, *exemplum, icon, statua, imago.*

^b The word ſſez, in the sense of *heat*, does not occur in Lye ; but as it seems of cognate origin with the Danish *svic*, to burn, scorch, &c., I have not scrupled so to translate it.

^c MS. and Junius, ac þ̅ fýr fýrſcyðe.

*noise as of
crackling of
a fire in
which burning*

Id 188i
Th 293, 32i
Dan 284

269⁷ 370 zereah ða ƿriðmóð cýning. [188]
ða he hƿ ƿepan ontreopbe.
-70 ƿunðon on ƿíte azangen.

Saw then *the* fierce king,
when to his sense he trusted,
a wonder in *the* punishment take
place ;

81,5 him þ̅ ƿræclíc ƿuhte.
hýrƿar hale hƿunƿon.
in þam hácan ofne.
ealle éƿærte ðrý.
him eac þær ƿær.
án on zerýhðe.
enzel ælmihtrizer.
him þær opihtr né ðenebe.

that to him seemed marvellous :—
the youths walking hale
in the hot oven,
all *the* pious three ;
with them was also there,
one in sight,
an angel of *the* Almighty.
Them there aught harmed not,

45 ác ƿær þær-inne.
fealler zeliçort.
eƿne þonne.
fon ƿumena.
runne ƿcineð.
ƿðear-ðƿar.
on ðæge ƿeorðeð.
ƿinðe zeonðrapen.
þ̅ ƿær ƿulðner zod.
þe hie zenepebe.
ƿið þam níð-hete.

but *it* was therein,
wholly most like
as when
in summer
the sun shineth,
and *the* dew-drops
are in day
by *the* wind scattered.

80 ða azariar. *Azariah*
in zepancum. *v. p. 311*
81, leoðrade halig. *from Exod*
ƿurh hácn líg.
ðæda zeorn.
ðrihten hepebe.
ƿep ƿomma leaƿ.
ƿ̅ þa ƿóþ acƿæð.
84 metoð alƿihta.
hpæt þu eaƿt mihtum ƿrið.

That was *the* God of glory—
who them preserved
against that fell hate.

Then Azariah,
in his thoughts, *mindfully, fervently, also*
holy sang, *in deeds*
through *the* hot flame,
in deeds zealous ; *v. p. 314*
praised *the* Lord
the spotless man,
and *these* words then uttered :—
' Lord of all beings !
verily thou art strong in might

* Lye renders dear-ðƿar, *ros agri*; but, believing dear-ðƿar to be the true reading, I have rendered it *dew-drops*.
b Cod. Exon. ðreaz dædum zeorn.

285^{1/2} hīðar to neƿzenne.
 iſ þīn nama mæne.
 plitſ 7 pulðorƿært.
 oſer ƿer-ðeode.
 7 riendon þīne ðómar.
 in ðaga^a ƿehƿam.
 7 góðe 7 ƿerriðbe.
 7 ƿerriƿæte.
 ƿra þu eac ƿylfa eart^b.
 -90 ƿýndon þīne ƿillan.
 on ƿoruld-ƿreðum.
 31, 15 ſihte 7 7erúme.
 ƿoðora ƿalðenð.
 7 ƿeóca 7 ƿer ƿeorne nu.
 7 ƿarƿa ƿriƿpenð.
 7 þurh [hýlðo]^c help.
 haliz ðrihten.
 nu ƿelƿec ƿorþneáum^d. - 10
 7 ƿor ð^{er} nýðum^e. 312.
 -95 7 ƿor eaðmedum.
 7 áƿna biððað.
 líze belezðe.
 ƿe ðær líſzenðe.
 ƿorhton on ƿorulðe.
 eac ðon ƿóm ðýðe^f.
 7 ƿer ƿýlðnan.
 7 ƿor oſerhýzðum.
 -99⁺ þræcon bebodo.

[188] mortals to save ;
 thy name is great,
 beauteous and glorious,
 throughout mankind ;
 thy decrees are
 on each day
 true and potent,
 and triumphant,
 as thou also thyself art.
 10 Thy fiats are,
 in worldly events,
 right and great,
 Ruler of *the* skies !
 Preserve us now with care,
 Creator of spirits !
 and through *thy* grace help *us*,
 holy Lord !
 10 Now we thee for *our* afflictions,
 and for *our* penal sufferings,
 20 and for *our* resignation,
 desire *thy* blessings,
 with flame surrounded :
 we for this living
 wrought in *the* world ;
 then also did evil
 20 our forefathers,
 through pride
 brake *the* commandments,

^a Cod. Exon. bæta.

^b This line is not in the Exeter MS., and, being without a correspondent alliteration, would appear to be an interpolation.

^c The word hýlðo, which is necessary both to the sense and metre, I have supplied from the Exeter MS.

^d Cod. Exon. þearfum.

^e MS. and Junius, ðeo nýðum ; which being devoid of sense, I have admitted into the text the reading of the Exeter MS. See p. 229, l. 7.

^f Cod. Exon. more correctly, ðýðon.

8110 300	buph-rittenbe*. háð openhozebon. halzan lifer.	[188]	the dwellers in cities, despised the state of holy life.
8120	wrenndon þe topprecene. zeonð piðne zruðnd. heapum tohponfene. hylbe leare. ur ureþ lif zeonð. landa fela.	[189]	We are exiled through the wide earth, in heaps dispersed, favourless; is our life, through many lands,
-5	fynacoð 7 zefnæze. folca manezum. þa ur fæc beþnæcon ^b . to þær þýrreftan. feorð-cýninga. æhta-zepealbe ^c . on hæft heoru znumra. 7 þe nu hæðenra. þeop-ned þoliað. þær þe þanc fe. peþeba fulðor-cýning.	10 20	vile and infamous, to many nations, who also have sent us forth into the worst of earthly kings' power and possession, even into the bonds of the cruel; and we now the heathens' thraldom suffer. For this be thanks to thee; Glory-king of hosts! [exile; that thou hast decreed us this
8125 -10	ne forlet þu feric ána. éce drihten. for ðam miltzum.	[190]	forsake thou us not, eternal Lord! for those mercies
821	ðe ðec men hlizað ^d . 7 for ðam treopum. þe þu ferum fært. míða neþgenð. zenumen hæfðert.		which incline thee to man, and for the covenants which thou, in glories fast, Saviour of men! hast taken
-14	to abraham.	30	with Abraham,

* Thus Cod. Exon.; MS. and Junius, buph-rittenbum.

^b The Exeter MS. has, nu þu uric beþnæc. in þær þýrreftan, &c., which is perfectly clear and intelligible, while the reading in the text is obscure, and susceptible only of a forced interpretation.

^c Cod. Exon. more correctly, æht-zepealbe.

^d Lye, with great probability, conjectures that for hlizað we should read hnizað.

82, 2] to iſáce.

315] to iacobe.

garra geýppenð.
 þu him ꝥ gehéte.
 þurh^hhleoðor-cpýðe.
 ꝥ þu hýna^hfrum-cýn.
 in fýrn-ðazum.

þican polbe.

þ te æfter him.
 on^hcneorfrum.
 cénneð purðe.

82, 5] ſeo mænigeo.

-20^a mæne pæne.hat to hebbanne^a.

ſpa heoron-ſteorpan.

beburað þnábne hpýrre. 16

oð ꝥ þurum-ſanoþ [all. tri. ſanoþ].

þær^b ſæ-ſanoða ſand. 18

zeonð realcne pæz. 19

me áne^c zpnundeð *Exon. Th. 180, 3, 20*þ hiſ úrníma. *Exon. Th. 180, 4.*

-25 in pirta poru.

purðar ſceolbe.

þyl nu frum-ſpnaéce.

ðeah heora ſea hſigen.

plitza þinne pónð-cpýðe. 26

] þia pulðor on uſ.

zeoýð epært] miht.

þ þ^d calbear.

] polca ſela. 30

82, 10] gefriſigen habbað. 31

-30 ða þe under heorenum.

hæðene hſigeað.

[190] and with Isaac,

and with Jacob,

Creator of spirits !

Thou that hast promised them,

through *thy* revelation,

that thou their offspring,

in distant days,

wouldest increase,

which after them,

10 in *their* generations,

should be born,

and the multitude

be great,

the persons to be reckoned

as the stars of heaven.

They shall inhabit *the* spacious orbunto the ocean ^{shore}-way;*as the sea-shores' sand**round the salt wave* [water.*the billows through the abyss of**so that of them a number infinite,**in a space of winters*

should be.

Fulfil now *thy* promise,

though of them few live,

manifest thy saying

and thy glory in us; [power,

make known *thy* wisdom andthat which *the* Chaldeans,

and many people

have heard spoken of,

those who under heaven

heathens live,

^a Cod. Exon. hat to hebban.^b Cod. Exon. ſpa ſanoða ſond.^c Cod. Exon. ýþe zeonð ear zpnund.^d þ seems to be an error for þa.*Exon. 536; Th. 180, 3.*

Col 191i
Th 237, 34i
Dan 347.

CÆDMON'S PARAPHRASE.

82/10 þ þu ána eart.
83/1 éce drihten.
penoba†palbenb.
populb-zercearta.
rizona settenb.
fóðrært metoð.
ƿpa re halga pen-
henzenbe ƿær.
-35 metober miltre-
ƿ hƿ mihta ƿreb.
nehce þunh neorbe.
ða of roderum ƿær.
engellæbeorht.
ufan onrendeb.
plite fcyne ƿer.
on hir pulbor-háman.
re him cƿóm to fnoſre.

82/15 to feorh-nere.
-40 mid luſan ƿ mid liſre.
re ðone liſ torcear.
haliz ƿ heoron-beorht.
hátan fýner.
† torpeop hine †torpende.
þunh þa ƿriðan miht.
liſzer leoma*.
þ hƿna^b líce ne ƿær.
opihc fzeegled.
ác he on andan floh.

-45 fýn on feondar.
forfýnæn-dædbum.
þa ƿær on þam ofne
þær re engel becƿóm.

-47 ƿindiz ƿ ƿynum.
pedene zelicort.

[190] and that thou alone art
Lord eternal,
Ruler of hosts,
of worldly beings,
5 Disposer of victories,
just Creator!

Thus the holy man
was praising
the Creator's mercy,
10 and his might's efficacy
with voice declared.

Then from the firmament was
13 an all-bright angel
sent from above.

-16 a man of beauteous form,
in his garb of glory,
who to them came for comfort,
and for their lives' salvation,
with love and with grace ;
who the flame scattered
(holy and heaven-bright)
[191] of the hot fire,
swept it and dashed away,
through his great might,
the beams of flame ;
so that their bodies were not
injured aught :
but in hate he cast
fire on the foes,
30 for their wicked deeds.

Then was it in the oven,
where the angel came,
windy and winsome,
to the weather likest

* Apparently an error for leoman.

^b MS. and Junius, hƿne.

<p>82, 20 32, 8 † þropena þneanunz. on dægez hpile. - 50 þearmlíc polcna geúr. ƿƿýlc bið peðera cýrt. ƿƿýlc þær on þam fýpe. ƿneán mihtum. halgum to helpe. þearð ƿe háta líz. toðƿun ƿ toðƿærceð. þær þa ðæb-hƿatan. zeonb þone ofen eodon. ƿ ƿe enzel mib. - 55 þeoph-neƿgenðe. ƿe ðær þeopða þær. annamaƿ. ƿ azapiaƿ. ƿ miſrael. 82, 25 þær þa móð-hƿatan. þný on zeþancum. ðeoden hepeðon. bæðon †bletƿian. 83, 1 þearn ƿnaela. - 60 eall land-zeƿceaƿt. écne ðrihten. ðeoda ƿalðenð. ƿpa hie þný †cƿædon. móðum hoƿƿce. þuþh zemæne ƿóðb.</p>	<p>when there, in summer's tide, is sent a falling of drops, in the day's space, a warm shower of the clouds. As is the bounty of the skies, so was it in the fire, through the Lord's might, in help to the holy ones. The hot flame was scattered and quenched. There those bold of deed went through the oven and the angel with them, life-preserving, who was there the fourth: Hananiah and Azariah and Mishael. There those, bold of mind, the three, in their thoughts, praised the Lord, prayed him to bless the children of Israel, all the land-creation, the Lord eternal, Ruler of nations. Thus they three spake with minds sagacious through common voice:—</p>
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End of Azariah. 11th p 313.

LIII. LIII.

<p>- 63 ðe zebletƿize. † þýlyƿit þæðer.</p>	<p>'Thee bless, merciful Father!</p>
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* hƿ is not in the Exeter MS., and is here void of signification.

363³³ ~~361³³~~ ƿoruld-cnærta ƿlite^a.
ƿ ƿeorca zehƿilc.

[191] *the beauty of worldly crafts,
and thy every work,
the heavens and angels,
and the clear water,
which from the skies,*

- 65 heoƿonaf ƿ enzlar.
ƿ hluttor ƿæter.
ƿa ðe! of ƿodeƿum.
on ƿihtne

* * *
. zefceafte.
ƿunnað in ƿulƿne.

abide in glory,—
these thee adore :
and thee, Almighty !
all creatures,
the heavenly bright bodies

835 ða ðec ƿurðiað.
ƿ þec ƿælmihctig.
ealle zefceafte.
ƿodop-beorhtan tunzlu.

(which hold *their* course,
of suns and moons,

- 70 ƿunna ƿ mona^b.
ƿundop ána zehƿilc. [192]
heƿize in hábe.

(each one separately,
praise in *their* degree ;

ƿ heoƿon-ƿteorpan.
ðear ƿ ðeop ƿcúr.
ða ðec ðómrige.

and *the* stars of heaven,
the dew and ^{heavy rain} precious shower,
these thee exalt :

ƿ þec mihtig zop.
zarzar lofize.
byrnende ƿýr.
ƿ beorht ƿumop.

and thee, mighty God !
all spirits praise ;
the burning fire,
and the bright summer,
praise *their* Preserver.

- 75 neƿzenð heƿzað.
niht ƿomop ƿ bæz.
ƿ þec lauda zehƿilc.
leoht ƿ beortro.

Night also and day ;
and thee each land,
light and darkness, †
praise in *their* station ;
heat also, and cold.

8310 heƿize on hábe.
ƿomop hát ƿ cealb.
ƿ þec ƿnea mihtig.

And thee, mighty Lord !

ƿoprtar ƿ ƿnapar.

31 *the frosts and snows,
the winter's bitter weather,*

- 79 ƿinter-biter ƿeðer.
ƿ ƿolcen-ƿanu.
7. h. 314.

33 *and the heaven's course,*

^a Cod. Exon. ƿoruld-ƿceafte ƿulðop.

^b Cod. Exon. ƿunne ƿ monan.

	lofize on lýfte.		[192] praise in <i>the</i> air ;
380	ƒ þec <u>lyfte</u> .		and thee <i>the</i> lightnings
	bláce benhtem-hpate.		pale, brightly swift,—
	þa þec bletize.		these thee bless.
	eall eorðan grunb.		All <i>the</i> depths of earth,
	éce drihten.		eternal Lord !
	hýllar ƒ hpuran.		<i>the</i> hills and rocks , <i>or hills</i>
	ƒ heá-beorzar.		and <i>the</i> high mountains,
	ƒ realte ræ-pæzar.		<i>the</i> salt sea-waves,
	ƒ óðræft metod.	10	O just Creator !
-85	ƒ heá-rtream-ýða.	//	<i>the</i> river-stream-floods,
	ƒ up-cýme.	2	and <i>the</i> sources
	pæter-ppync-pýlla.	- - - 13	of <i>the</i> water-spring-wells,—
	ða ðec ppriðiað.		these <i>thee</i> adore.
	hpalar þec hepzað.		<i>The</i> whales praise thee,
93/5	ƒ hepon-fuzolar.		and <i>the</i> fowls of heaven
	lýft-lacende.		sporting in air,
	þa ðe lazo-rtreamar.	- - - 18	those which <i>the</i> liquid streams,
	pæterppirpæctað.		the body of waters, bring forth ;
	ƒ pilbu beor.	20	and <i>the</i> wild beasts,
-90	ƒ neáta zehpíc.		and every <i>kind</i> of cattle,
	náman bletize.		bless <i>thy</i> name :
	ƒ manna bearn.		and <i>thee</i> <i>the</i> children of men
	móðum lupiað.		in <i>their</i> minds love,
	ƒ þec ƒpæla.		and thee <i>the</i> Israelites,—
	æhta rýpp-nd.		of <i>all</i> wealth Creator !
	hepzað in habe.		praise in <i>their</i> degree,
	ƒ heppan þinne*.	- - - 28	their Lord !
	ƒ þec halizna.		And thee <i>the</i> holy ones'
	heoptan cræftar.	30	hearts' energies,
-95	ƒ óðræftera zehpær.		of all <i>the</i> just
	ƒ aple ƒ zartar.		<i>the</i> souls and spirits
-96	lofiað líf-fnean.		praise, Lord of life !
	lean fellende eallum.		Giver of reward to all,

* þinne seems to be an error of the scribe for hýna.

Ed 193i
Th 241, 24
Dan 412

~~8310~~ ⁸³¹⁰ ðe ce bpuhten.
annanias ðec.
8320 7 abzaruar 7 mirael.
metob^a ðómize.
400 bneort-zeðancum.
pe þec blettrað.
frea folca zehpær.
fæder ælmihtig.
gōð sunu metoder.
garpa nerzenb.
hæleða helpend.
7 þec halig zart.
purðað in puldre.
ritig bpuhten.
-5 pe ðec héruzað.
hálig bpuhten.
7 zebédum^a bnémað.
þu^a zeblettrað eart.
zepurðað^a fephð^b.
ofer porulde hróf.
heah cýning heóroner.
8325 halgum mihtum.
lifer leoht-fnuma.
ofer landa zehpirc.
* * *

[192] eternal Lord!
Hananiah thee,
and Azariah and Mishael,
glorify, O Lord!
in *their* ^{mind's} thoughts.
We bless thee,
Lord of every people!
Father almighty,
true Son of *the* Creator!
10 Saviour of souls!
Helper of men!
and thee, Holy Ghost!
we adore in glory,
Lord of wisdom!
we praise thee,
holy Lord!
and in *our* prayers celebrate;
thou art blessed,
[193] glorified in spirit,
20 over *the* world's roof,
high King of heaven!
through *thy* holy might,
bright source of light!
over every land.

-10 ða þ^a tehtobe.
841 ealbe þeode.
* * *

25 *then that persecuted,*
the ancient nation.

nabochodonoffor.
wið þam nehrtum.

Nebuchadnezzar,
with the nearest
rulers of *the* people:—

-12 folc-zerðum.

^a MS. and Junius, zepurðað. ^b The sense and metre require fephðe.
^c From the Exeter paraphrase, as well as from the interruption of the sense,
it is manifest that the Bodleian MS. is very defective in this part of the song.

842⁷ eoper þe læa zereah.
 413 þeoden mīne.
 þ þe þrý rýnbon.
 zeboden to bæle.
 in býrnenbe.
 -15 fýre leoman.
 nu ic þær feoper men.
 zereo to róðe.
 naler me selþa leozed.
 ða cræð þe ðe þær.
 cýninges næra.
 -18 rír 7 rórd-zleap. - -12
 845⁷ 7 pundra jum.
 þ þe ðær eazum.
 onlóciað.
 -20 zedenc ðeoden mín.
 þine zerýna.
 onzýt zeorue.
 hpa þa zýre realbe.
 zínzum zæbelinge^a.
 hie zod hepizað.
 áne écne.
 7 ealler him.
 be naman zehpam.
 on neod 7pnecað.
 -25 þanciað þrýmmer.
 þpurtum rórdum.
 cpeðað he 7ie ána.
 ælmihtiz zod.
 ritiz puldon-cýning.
 poplde 7 heofona.
 † ában þu þa beornar.
 8410⁷ þezo calbea.
 -29 út of ofne.

[103] That many of you saw,
 my lords,
 that we have three
 ordered to the pile,
 into the burning
 beams of fire :
 now I four men there
 see in sooth, *unless it be can*
 unless I myself deceive *me myself*;
 10 Then said he who was
 the king's chief minister,
 wise and eloquent :—
 ' That is a miracle
 that we there with eyes
 look on :
 think, my lord,
 what to thee is fitting,
 understand well,
 who those gifts hath given
 20 to the young comrades :
 they adore God,
 one eternal,
 and him alone,
 by his every name,
 in need address ;
 they praise his greatness
 in bold words,
 say he alone is
 almighty God,
 30 wise King of glory,
 of the world and heavens.
 Order thou ~~those men~~ *the children*
 O chief of the Chaldeans !
 out of the oven ;

^a zæbelinz, if not an error for zæbelinzum, seems to be used collectively.

ca 190i
The 243i
Dan 44

840	840	hit ƿrihter ƿóð.	[193]	it is in no wise good
430	þ	hie ƿien on þam láðe.		that they be in that peril
	lenƿ	þonne þu þurƿe.	3	longer than thou needest.
	het	þa ƿe cýning to him.	[195]	Commanded then the king to him
	cnihtar	ƿanzan.		the young men to come.
	hýttar	hearðe.	0	The bold striplings
	hýndon	lápe.		obeyed the mandate,
	cýndon	cýne-ƿóðe.	8	the noble youths turned,
	ƿra	hie ƿecýððe ƿæron.		as they were instructed,
	hƿurƿon	hæleð ƿeonge.	10	the men passed
	to þam	hæðenan ƿoran ^a .		before the heathen.
- 35	ƿæron	þa benne ^b ƿonburnene.		The bands were burned,
	þe	him on bânum lágon.		which on their bones lay,
	láð	ƿearo leoda cýninge.	14	(the hateful device of the king of nations,)
841/5	hýra	lice ƿeþorgen.		and their bodies preserved;
	nær	hýra ƿlite ƿepemmed.		their beauty was not blemished,
	ne	næmƿ ƿroht on hnrægle.		nor was there any injury on their
	ne	ƿeax fýne beƿræled.	18	raiment, ^{of the} nor their locks singed by the fire;
	ác	hie on ƿrúðe ðrihtne.	19	but they in the Lord's peace,
	of	ðam ƿrumman ƿrýne.	20	from that grim horror,
	ƿlade	ƿreððeðon.	21	gladly trod,
- 40	ƿleap	móðe ƿuman.		the men of prudent mind,
	on	ƿartere hýlb.		through the spirit's grace.
- 41	ða	ƿepát ƿe engel úp.	[196]	Then went the angel up

^a i. e. ƿoran þam hæðenan, per tmesin.

^b For benne, which is manifestly an error, I believe we should read benða, by the substitution of which, the sense of this and the two lines following is rendered plain, and in conformity with the words of Scripture; "Then these men were bound in their coats," &c.—"He answered and said, Lo, I see four men loose, walking in the midst of the fire." Dan. iii. 21, 25. Lye (voce ƿearo) thus interprets the lines: "Erant autem homines combusti, qui iis in perneciam struxerunt odiosas insidias, satellites regis." Adding, "Nota tamen quod cl. Hiccius, l. 115. 38, &c. ista lagon ƿearo, reddidit, posuerunt ligna" (!). Hiccius does not seem to have been aware of the difference between liczan and leczan.

- 84/18 Brécan him écé ðreamar. [196] to seek him joys eternal,
 442 on heanne hróf. on to the high roof
 heofona riceg. of heaven's kingdom.
 heh-þegen 7 hold. The high and faithful minister
 halgum metode. of the holy Creator
 hæfde on þam punðne zepunðod. had in that wonder honoured
 those who merits possessed.
 8420 þa zepyrhto ahton. The youths glorified the Lord
 -45 hyrrar hepebon^a ðrihten. before the heathen folk,
 for þam hæðenan folce.
repton hine^b god-cpudum. 10 exalted him in their utterances,
 7 him sædon sela. and said to him many
godra taca. — 12 true tokens, [lieved
 oð þ he sylra zelyrbe. till that he (the king) himself be-
 þ se pæne mihta paldenb. 14 that he were Lord of might, [ed.
 se ðe he of ðam mure genepebe. who them from that murk had sav-
 zebead þa re bnaerna. — -16 Proclaimed then the potent
 babilone pearb. lord of Babylon,
 sternly to his people,
 -50 griðmóð sinum leodum. that he with his life should pay,
 þ se pæne hir talðne scylbrg. who this denied,
 se þær tonróce. 20 that it were in sooth
 þ se god pæne. the great Lord of power,
 mæne mihta paldenb. who them from that perdition had
 8425 se he of þam morðne alyrbe. redeemed : [remnant,
 tazæf him þa hir leoda lafe. he restored to him then his people's
 85, þe þær zelæbbe pænon. that thither had been led,
 7 nahte^c fealb-peonbum. and allowed his ancient foes,
 þ he áne hæfdon. that they might wealth possess.
 -55 pær heona blæb in babilone. Their prosperity was great in Ba-
 [bon. bylon,
 giððan he þone þryne fandeb after they had proved the fire ;

^a MS. and Jun. hepebo, an error of the scribe for hepebō.

^b MS. and Jun. he, the line over the i (I) being omitted.

^c If the text be correct, nahte would appear to be the imperf. of nazan, (of the same form as ázan, see Rask's Gr. p. 79), signifying *condescendere, morem gerere*. See also Lye, voce nægan.

ed 1971
The 2451
Dan 4j

CÆDMON'S PARAPHRASE.

852
458

dóm pearð ærten ðu gūðe zecy-
ðeb.
rīððan hie ðrihtne / zehýrðon.
pæron hýra lraðar rīce.
rīððan hie noðera paldend.

[196]
their power was, according to their
virtue, manifested,
since they had obeyed their Lord ;
their ~~counsels~~ ^{housels} were ~~potent~~ ^{mighty},
after that them *the* Ruler of the
skies, [kingdom,

855

halz heofon-rīcez pearð.
rīð þone hearum zercýlbe.
ða ic rēcan zefræzū. [197]

the holy Guardian of heaven's
against that harm had shielded.
Then, as I have understood,

-60

rōðum pōrðum.
rīððan he pundor onzet.
babilone pearð.

by words of truth, [sought,
after he perceived *the* wonder,
the lord of Babylon,

þurh fýnef bryne.
hu þa hýrtaf þry.
hátan ófnef.

10 through *the* fire's burning,
12 how the three youths
13 the hot oven's,

fæf-zryne fýnef.
ofefrafen hæfðon.
pýlm þurh rōðon.

the fire's dire horror,
had passed through,
the flame had traversed ;

-65

rpa hum rihc ne rceod.
zrum zleba nrð.
ac zoderf rpel-bodan.

so that them no whit hurt
the gleeds' fierce hate,
but God's messengers,

* * *

fræcnan fýnef.
ác him frīð ðrihtnef.
rīð þæf ezejan zryne.
albor zercýlbe.

20 of *the* fell fire ;
but of them *the* Lord's love,
against that horrid peril,
shielded *the* lives.

8510

ða fe ðeoben onzan.
zeðmzef pýrcan.
het þa tofomne.
rīne leode.

Then the prince resolved
to form *an* assembly,
commanded together
his people,

-70

7 þa on þam meðle.
ofef menzgo bebeáð.
pýrð zeporðene.
7 pundor zoderf.

and then in the council [tude,
announced, throughout *the* multi-
30 the ~~ment~~ that had passed,
and *the* miracle of God,

-72

þ te on þam cnihtum.

which on those youths

8512 zecyðeb pær.
 473 onhiczad nu-
 halze mihte.
 pife pundoþ zober.
 pe zeparon þ he.
 -75 rið cpealme þebeanh-
 cnihtum on ofne.
 lacende hz.
 þam þe huz lóf bæron.
 for þam he iz ána.
 éce drihten.
 8515 ælmihtiz.
 je ðe him bóm forzeaf.
 ppropende ppeb.
 þam þe huz ppeb bepað.
 -80 forðon ritzað.
 þurh pundoþ moniz.
 halzum zartum.
 þe huz hylb cupon.
 cuð iz þ me daniel.
 þoðlan pperner.
 goðe zepæbe.
 þ ær ppebe oðrôð.
 manezum on móbe.
 timinra leoda.
 -85 for þam ælmihtiz.
 þeacenne zart.
 in ppean pende.
 pnyttro cpeartar.
 ppa pórðum ppeæc.
 pepoder næpæ.
 8520 babilone pearb.
 ppeððan he beacen onzet.
 pputol tácn zober.
 no þy rel oðbe.
 -90 ac þam æðelunze.

[197] had been manifested:—

'Consider now
 the holy power,
 the wise miracles of God:
 We have seen that he
 protected against death
 the youths in the oven,
 against the fatal flame,
 those who bear his praise;
 because it is he alone,
 the Lord eternal,
 almighty,
 who hath given power to those,
 prosperous fortune,
 who observe his commands;
 wherefore prophesy,
 through many miracles,
 by the holy spirits
 they who his grace have chosen.
 Manifest it is that to me Daniel
 of the dark dream
 soothly said,
 which before had much perplexed
 in mind many
 of my people,
 because that the Almighty
 an enlarged spirit
 hath sent into his soul,
 powers of wisdom.
 So in words spake
 the people's prince,
 the lord of Babylon,
 after he had perceived the sign,
 the manifest token of God.
 Nor yet for that did better;
 but the chief

<p>852/ 491 oferehýzð zerceob. pearð him hýrpa hýze. 7 on heortan zeðanc. mánan móð-feran. þonne gemet prære. oð þ hine mid nýðe. 7 nýðor arette. metoð ælmihtig. rpa he manegum deð. -95 þara þe þurh oferehýð. úp artizeð. þa him pearð on flæpe. [199] 8525 rperen/ætrýped. nabochobonorrpon. him þ neh zepearð^a. 86,1 þukte him þ on folban. frægne fróðe. pubu-beam plitig. fe præg rýntum præt. 500 beopht on blæbum. næf he^b beapfe zelíc. ác he hliroðe. to heorpon-tunglum. rfulce he oferræðmbe. 7 folban rceatar. ealne midðan-zeapð. oð méne-rreamar. trígum 7 telzum. ðær he to-zejah. -5 þukte him þ fe pubu-beam. 30 86,5 rplb-deop rýlbe. [200] -6 áne fete.</p>	<p>[198] pride overwhelmed. He had a loftier soul, and, in his heart's thought, a greater mind than were meet; till that him with force humbled the Lord almighty, as he to many doth, of those who through pride mount up. [199] Then was to him in sleep a dream revealed, to Nebuchadnezzar; him that greatly moved:— seemed to him that on earth stood fair a goodly forest-tree, which by its roots was firm, bright in its boughs, its like was not in the grove, for it soared to the stars of heaven, as it would overspread earth's regions, the whole world, unto the sea-streams, with its shoots and branches. There, as he looked, [tree seemed to him that the forest- the wild beasts shielded: alone it was as food,</p>
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^a Literally, to him that went near. Similar to this is the German phrase, es ging ihm nahe; also the Danish, det gik ham nær.
^b Under the supposition that he is an error for him, this verse is thus translated.

865 eallum heolbe.
 507 ƿƿylce† ƿuzlar eac.
 heorna† ƿeoph-nepe.
on þær beameſ.
 † bledum name^a.
 ðuhte him þ̅ engel.
 uƿan of ƿóðerjum.
 -10 ƿtigan cƿome.
 ƿ ƿteſne†abeað.
 toſhtan ƿeorðe.
 het þ̅ ƿreor†ceorƿan.
 ƿ þa ƿilðeor.
 on ƿeƿ fleón.
 ƿƿylce eac þa ƿuzolar.
 þonne hiſ ƿyll come.
 het þonne þeſneðan.
 ƿeolſeſ blæðum.
 -15 ƿtuzum ƿ telzum. -
 8610 ƿ þeh tácen ƿeƿan.
 ƿunian ƿýſtƿuman.
 þær ƿudu-beameſ.
 eorðan ƿæſtne.
 oð þ̅ eſt†cýme.
 ƿneð bleða. - - -
 þonne ƿoð ƿýlle^b.
 het eac ƿebíndan.
 beam þone mican.
 -20 æneſum† clammum. 28
 ƿ ƿeſnum.
 ƿ ƿeſæleðne.
in ƿur†lðón.
 -22 þ̅ hiſ móð ƿite.
 þ̅ migtigna ƿite ƿealbeð.

[200] as a lair for all ;
 so also *the* fowls
 their refuge-place
 on that tree's
 branches took.
 Seemed to him that *an* angel,
 from *the* heavens above,
 descending came,
 and with voice commanded,
 10 with clear utterance
 bade, that tree be hewed,
 and *the* wild beasts
 flee away,
 so also the fowls,
 when his fall cometh: *came*
 bade then cut it,
 with its branches,
 18 shoots and boughs,
 and yet a token to exist,
 20 *the* root to rest
 of that forest-tree,
 fast in *the* earth,
 till that again shall come
 green boughs,
 26 when God shall will it :
 bade also bind
 that vast tree
 with brazen bands,
 and iron ;
 30 and, *when* bound,
 cast into torment,
 that his mind might know [ment,
 that *a* mightier wieldeth punish-

^a Should correctly be *namon*, in the plural.

^b Apparently an error for *ýlle*.

Vol. 202;
Fh 249,33;
Dan 539.

8613 þonne he him ƿrō mæge. [200] than that he may prevail against
~~524~~ þa of ƿlæpe onrōc. [201] Then from sleep awoke [him,
ƿreƿn ƿæƿ æt ende. (the dream was at an end,)
-25 eorðlic æðeling. the earthly king ;
8615 him ƿæƿ egeƿa ƿrōð. fear thereof was on him,
-26 ƿrūne ƿram ðam ƿaƿte. horror from the spirit,
ðe ƿyðer ƿob ƿende. which thither God had sent.
het þa toƿomne. Commanded then together
ƿine leode. his counsellors,
ƿolc-toƿan. 10 leaders of the people ;
ƿræƿn oƿer ealle. inquired among all, +
ƿrōmōð cýning. the king stern of mind,
hƿæt þ ƿreƿen bude. what that dream boded ;
-30 haller ƿý he ƿende. not that he weened
þ hie hit ƿiƿton. that they it knew,
ác he cunnode. but he proved
hú hieƿeðan ƿolbon. how they would speak.
ða ƿæƿ to ðam dōme. Then to the judgment was
daniel haten. Daniel called,
ƿobes ƿel-boda. 20 God's prophet,
him ƿæƿ ƿæƿt ƿeƿealb. to him a spirit was given
halƿ of heoƿonum. holy from heaven,
ƿe hiƿ hýƿe tƿýmeðe. which his mind strengthened ;
8620 on þam ðrihten-ƿearð. -24 in whom the guardian lord
-35 deopne ƿiƿte. knew to exist deep
ƿeƿan ƿiðne ƿeƿanc. ample thought of mind,
ƿ ƿiƿtƿo cƿæƿt. and power of wisdom,
ƿiƿne ƿóð-cƿiðe. -28. [202] wise utterance.
eƿt he ƿundor manƿ. Again he many a wonder,
metodes mihta. 30 through the Creator's might, +
ƿor men ætbeæn. shewed before men.
-39 þa he reƿtan onƿán. - 32 Then he began to say
ƿreƿer ƿoman. the horror of his dream,

* Either the word þuƿh is wanting before metodes, or, for mihta we should read mihtum.

86,22 540 ¹ heah heont ⁊ hæðen. hepigeſ pīra.	[202] the proud of heart and heathen leader of the host,
+ ealne þone egeſan. þe him eopeð pæſ. bæð hine āneccan. hpæt reo nūn buðe.	all that terror which to him was shewn ; bade him (Daniel) relate, what that mystery boded ;
+ hōre haligu wōrð. ⁊ in hiſe funde. to egeſecanne.	that he should speak holy words, and in his mind should strive to say,
86,25 45 hpæt re ¹ beam buðe. þe he bliſcan geſeah. ⁊ him wicgode.	10 in words of truth, what the tree boded, that he shining saw, and what to him foretold
87,1 pīnða geſingū. he ða wicgode.	-13 the councils of the fates. He then was silent ;
hpæðene gōð on geat. ðaniel æt þam ðome. þ hiſ ðrihten pæſ. zumena alðor. wið god geſylbiſ.	yet truly understood Daniel, at that judgment, that his lord was, the chief of men, guilty towards God.
-50 pānðode re pīra. hpæðne he wōrðe cwæð. āncwærtiſ ān. to þam æðelinge. þ iſ peneðer pearð. pundor ūnlýtel. þ þu geſape. þurh ſpepen cuman.	-21 The sage was awe-struck, yet by word he spake, the reverend messenger, to the chief :— ‘ That is, guardian of people, no small wonder, that thou sawest come through thy dream :
87,5 heofon-heanne ^a beám. ⁊ þa halgan wōrð.	The heaven-high tree and the holy words,
-55 ſpne ⁊ egeſlicu. þa re engel cwæð.	30 angry and awful, that the angel spake :—
-56 þ þ treop geolbe. telzum þeſnæðeð.	that the tree should, lopped of its branches,

^a MS. and Junius heanc.

876 537	foran áreallan. þ ær þærte fcoð. 7 þonne mid deorum. þneamleā beón. pértēn punian. 7 hīr pýrtnuman. - 60 forban bepolen ^a . † fýrt-meanc þeran. fcllefon fcaðole. fpa reo ftefn fcepcæð. [7] ^b ýmb feorfon fíða. fæðe eft onfón. fpa þin blæð lifð ^c .	[202] only fall, which erst stood fast, and then with beasts be joyless, 5 dwell in <i>the</i> waste, and its roots, buried in earth, be, for a space, - 9 still in <i>their</i> station, 10 (thus spake the voice), and, after seven seasons, seed again receive;— so is thy glory : as the tree grew 11 high to heaven, so art thou to men, - 16 alone to all earth-dwellers, guardian and leader : 20 to thee is no withstander, no man on earth, save <i>the</i> Lord only, who will cut thee off from <i>thy</i> kingdom, and thee friendless will into exile send, - 26 and then will turn thy heart, that thou be not mindful 30 after sinful joy of man
8710 - 65	fpa re beám zepeox. heah to heoronom. fpa þu hæledum eart. - - 16 ána eallum. eorð-buendum. peand 7 fífa. - - - 19 † nīr þe pðerþreca. man on moldan. nýmðe metod ána. re ðec áceopfeð. of cýningðome. 7 ðec pineleagne. 25 [203] on pnaetfrendeð. - 26 - 40 7 þonne onþpeopfeð. - - 27 heortan þine. - 41 þ þu ne gemýnðgart ^d . † æfter mán-ðreame.	

^a See "Westenrieder, Glossarium Ger. Lat. Vocum Obsol. Primi et Medii Aevi," voce Befühlen.

^b The 7 is here requisite to the sense, and has, without doubt, been omitted by the scribe : it is found in Daniel's repetition of the words. See p. 252, line 23.

^c Both the sense and the alliteration require bið instead of lifð.

^d MS. gemýnðgart.

87/14 ne zewitter part.
 57/21 butan pilbeoþa þeap.
 87/15 ac þu liſzenbe.
 lange þnaze.
 † heonta hlýpum.
 † xeonb holt punaſt.
 -45 ne brōþec† mæl-mete.
 nýmpe móner gnær.
 ne néſt pitob.
 ac þec neſna ſcúr.
 † peceð 7 ppeceð. - - - //
 ſpa pilbu deop.
 oð þ þu ýmb georon þinter.
 ſóð zelyſeſt.
 þ ſie án metob.
 eallum mannum.
 -80 neccenb 7 niſe.
 ſe on nobeſum ſ.
 7 me ſpa þeah þilla.
 þ ſe þýrþuma.
 ſille þeſt on ſtaðole.
 87/20 ſpa ſeo ſtefn zeczæð.
 7 ýmbe georān tíbe.
 ſæbe onſenze.
 ſpa þín niſe.
 neſtende brō.
 -85 ánploþ ſon eoplum.
 oð þ þu eſt cýmſt.
 zehýze þu ſnea mín.
 † ſæſtlicne næb.
 ſýle ſelmýſſan.
 peſ eapmþa hleo.
 -88 þinza ſon ðeodne.
 æn ðam ſeo þnañ cýme.

[203] not understand,
 save *the* wild beasts' *thews* ;
 but thou living,
 for *a* long season,
 with harts' leaps,
 among *the* holts shalt dwell.
 To thee shall not be meal-meat,
 save *the* mountain's grass,
 nor rest assigned ;
 10 but thee *the* rains' shower
 shall waken and chastise,
 as *the* wild beasts,
 till that thou, after seven winters,
 shalt in sooth believe
 that *there* is one Creator,
 over all men
 ruling and powerful,
 who is in *the* heavens.
 Yet it is my will
 that the root
 be in *its* station,
 (so the voice spake,)
 and, after seven seasons,
 seed receive :
 thus thine empire
 shall be resting
 waste before men,
 till that thou again comest.
 Do thou devise, my lord,
 20 firm counsel,
 give alms,
 be to the poor a refuge,
 pray before *the* Lord,
 ere that the season cometh,

* þeſ seems to be an error for þeþe.

8723 he þec aþorpe.
 589 of þoruld-riçe.
 -90 of metoð alæt.
 monige ðeode.
 þýrcan þonne.
 hie polbon rýlfe.
 fýrene rærtan.
 8725 ær him rær zober.
 þurh ezejan zýne.
 albne zerceobe.
 88,1 no þær pela daniel.
 to hir ðrihtne zerpræc.
 -95 róðna rórða.
 þurh rýctro cræft.
 þ þær á re ríca.
 þneccan polbe. -
 midban-zeanber þearb.
 ác hir móðstactah.
 heah fram heortan.
 he þær hearðe onzealb.
 onzan ða zýbbizan.
 þurh zýlp micel.
 600 calbea cýning.
 þa he ceartne peolb.
 bābilone þurh.
 88,5 on hir blæde zereah.
 rennera feld.
 ríðne þepinban.
 heah* hlizgan.
 þ re hene-týma.
 -4 þeþebe zeporhte.
 þurh þunðon micel.

[203] that he shall cast thee
 from *thy* worldly kingdom.
 [205] Oft *the* Creator lets
 many people
 act, when
 they themselves would
 commit crimes,
ere the fear of God,
through terrific horror,
their lives overwhelmed.
 10 Not so many Daniel
 spake to his lord
 true words,
 through wisdom's power,
 that for them ever the prince
 16 would reck,
the ruler of mid-earth ;
 but his mood rose
 high from *his* heart,
 20 (he ~~was~~ this hardly paid).
~~he~~ began then to be giddy,
 through great pride,
the Chaldeans' king,
 as he ruled *the* city,
the town of Babylon,
 saw, in his prosperity,
 Shinar's field
 28 wide winding,
 30 *the* metropolis towering,
 which the martial leader
 had for *his* people wrought,
 by a great wonder.

* As hlizgan cannot well refer to yennara feld, I suspect that the word þurh has been omitted after heah, and that we ought to read heah-þurh hlizgan, which is necessary also to the sense of what immediately follows, viz. þeþebe zeporhte.

- 884 pearð ða anhýðiz.
 605 ofer ealle men.
 608 ƿriðmóð in ƿefan.
 609 for ðærne rundor-gife.
 þe him ƿoð ƿealde.
 608 ƿumena ƿice.
 † ƿorlð to ƿepealde.
 609 in ƿeƿa lífe.
 * * *
 * * *
 * * *
 * * *
 884 þu ƿearð ƿeo micle.
 10 ƿ min ƿeo mære burh.
 —10 þe ic ƿeƿrohte.
 to ƿurðmýndum.
 ƿúme ƿice.
 ic ƿeƿte on þe.
 eard ƿ eðel.
 88,10 áƿan ƿýlle.
ða for ðam ƿýlpe.
ƿumena þrihten.
 † forƿanƿen ƿearð.
 ƿ on ƿlean ƿeƿát.
 —15 ána on oferhýð.
ofer ealle men.
ƿƿa ƿoð ƿeƿa ^a.
on ƿeƿin-ðagum.
 —17 ƿeocƿorƿne ƿið.

[205] Then became he stubborn,
over all men,
arrogant in mind,
for the extraordinary gift
which to him God had given,
of men the empire,
the world in domination.
In the life of men

Thou the great earth
 10 and mine the grand city
 which I have wrought
 for my glory,
 my spacious empire!—
 I will rest in thee:
 my land and dwelling
 will possess.
 Then, for that vaunt,
 the lord of men
 was driven forth,
 20 and in flight departed,
 alone in pride
 over all men
 (so was the prophecy
 such as the wandering of men,
 in their days of sorrow,
 a painful journey,

^a My interpretation of line 23 and the five following is conjectural; to justify it, ƿoð must be considered as synonymous with ƿað (see p. 256. l. 33.) and not *prophetiam*, as Lye renders it; and beƿete (p. 255. l. 3.) an error of the scribe, perhaps for beƿehte; which conjecture seems to be countenanced by p. 256. l. 31. Lye's version of lines 19–23 is as follows: "In fugam abiit singularis in arrogantia super omnes homines sicut effatum hominum in tyrannidis diebus *predixerat*. i. e. Expulsus est regno omnium arrogantissimus *Nebuchadnezzar*, juxta prophetiam apud homines divulgatam, ipso adhuc imperante."

8812	in zoder pite.	[205]	in God's punishment,
618	ðara þe eft lifigende.		for the things which when again
	leobe bezete.		among the living
	nabochodonorror.		he to his people related.
	riððan him nið zoder.	[206]	Nebuchadnezzar,
-20	hneð of heoronum.		after that him God's enmity,
	hete zergeode.		^{and then} force from heaven,
	reofon pinter ramod.	- 8	had with hate o'erwhelmed.
	rusl þnopode.		Seven winters together
	8815 pilbeora þerfen.	10	endured torment,
	+ rin-burze cýning.	- 1	the wild beasts' waste.
	ða reþearfoð mæcz.	- 12	the king of the ^{loved} city.
	up locode.		When the afflicted man
	8815 pilbeora zepita.	14	looked up,
	þurh polcna zanz.		the wild beasts' comrade,
-25	zemunde þa on móde.		through the clouds' course,
	þ metod þæne.		he remembered then in mind
	heofona heah cýning.		that the Creator was
	hæleða bearnum.		the heavens' high King ;
	ána éce zart.	20	to the children of men
	þa he eft onhpearf.	- 21	alone the eternal Spirit ;
	roðan zepitref.		then he turned again
	þær þe he ær þibe bæp.		from his wood mind,
	hepe-poran hize.		to where he erst bare widely
	heortan zetenge.		a martial leader's soul,
-30	þa hir zarfahpearf.		with heavy heart :
	in zoder zemýnd.		then his spirit bent
	móð to mannum.		to thought of God,
	8820 riððan he metod onzet.		his mind to men,
	zepat þa þearm-geapen.	30	when he his Creator knew :
	eft-riðian.		went then miserably shapen,
-33	nacod nýb-zenza.	32	journeying back,
	nið zedarjan ^a .	[207]	a naked unwilling wanderer,
			his punishment enduring ;

^a zedarjan seems not to suit the context ; zepolian is probably the true reading.

88,21 634 pundonlic pnaecca.
 7 pæda lear.

— 35 ymætra on mod-geðanc.
 to[man-cynne.

ðonne gumena pearþ.
 in gylpe pær.

7 teð midban-gearþ.

æfter man-ðrihtne.

earþ 7 eðel.

æfter þam fæðelinge.

georon rinter samob.

gpa no 7 7riðpode.

— 40 rice under roderum.

88,25 oð þ 7e pærpa cóm.

þa pær eft 7ereted.

in albondom.

babalone pearþ.

89,1 hærþe beteran ðear.

leohtnan 7 eleagan.

in lif-7numan.

þ 7e 7ob 7ealde.

gumena 7ehpilcum.

— 45 pelan gpa rice.

gpa he polbe 7ylf.

ne lenzþe þa.

leoda alþon.

7itezena 7onþ-cpýþe.

ác he 7iþe beað.

metober mihte.

þær he meþ ahte.

7ið-þæt 7æzþe.

7inum leobum.

— 50 7iþe paðe.

89,5 þe he mid 7iþ-beorþum a7eah^a.

[207] a wonderous wretch,
 and weedless !

[derate

in *his* mind's thought more mo-
 towards mankind,
 than, *when* guardian of *the* people,
 he was in *his* pride.

Mid-earth stood,
 after *the* prince of men,
 his land and dwelling-place,
 10 after the chieftain,
 seven winters together,
 so *that* flourished not
the empire under heaven ;
 till that the chief returned.

[208] When again was seated
 in *his* sovereignty
the lord of Babylon,

he had better habits,
 a brighter faith

20 in *his* life's Author ;—

that God gave,
 to every man,
 both weal and woe,
 as he himself would.

Slighted not then
the prince of people
the prophets' sayings,
 but widely he ^{did send} announced
the Creator's power,

30 whereof he had had proof :
 told *his* journeying
 to his people,
the wide wandering

that he went with *the* wild-beasts,

^a In German also, the verb ziehen (cognate with a7eón) is used in the sense of to go.

ld 200;
 Cd 208;
 Th 257, 361;
 Dan 668.

CÆDMON'S PARAPHRASE.

6395 oð þ him fnean zober.
 in zart becróm.
 næbfrægt gefa.
 ða he to nobærum befeah.
 pýrð pæt zeporþen.
 punþon zecýðeð.
 grefn zereðeð.
 gufl arunnen.
 - 55 ðóm zedémeb.
 gpa ær daniel cpæð.
 þ ge folc-toza.
 fundan zceolþe.
zearpeð-giðar.
 for hir oþermeþlan.
 gpa he ofzlice.
 zobi zpellode.
 metodeg mihtum.
 forþman-cýnne.
 - 60 giððan in babilone.
 8910 burh-zittendum.
 lange hþile.
 láne zæzþe.
 daniel dómaz.
 giððan þeona/zertð.
 pilþna zær-zenta.
 of paðe cpóm.
 nabochodonozgor.
 of nrið-znacum.
 - 65 giððan zearþode.
 pibe rice.
 heold hæleða zertneon.
 7 þa heán burh.
 fróð zornemihz.
 folca zæzpa.
 - 68 calbea cýning.
 oð þ him zcpelm zertceob.

[208] till that to him, of the Lord God,
 into his spirit came
 a steadfast sense.
 When to the firmament he looked,
 was the decree fulfilled,
 the wonder manifested,
 the dream accomplished,
 the pain o'ercome,
 the doom deemed,
 10 as Daniel erst had said ;—
 that the nations' leader
 should find
 13 hard fortunes calamities
 for his pride,
 as he rashly
 the God had acted, represented
 with the Creator's powers,
 before mankind.
 Then in Babylon
 20 to the inhabitants,
 for a long season,
 wisely pronounced
 Daniel dooms.
 When the beasts' associate,
 the ranger of the wilds,
 came from the wandering,
 Nebuchadnezzar,
 from his dire exile,
 then he protected
 30 his wide empire,
 guarded the people's treasures,
 and the lofty city ;
 wise, prepotent,
 33 the people's chieftain,
 the Chaldeans' king,
 till that him death destroyed.

8914 ƿra him oƿen eorðan.
 869 andƿaca ne ƿær.
 8915 ƿumena ænig.

oð þ̅ him ƿob polbe.
 8915 ƿurh h̅n̅ne h̅nebban.
 heá riçe.

ƿiððan þ̅ær h̅r̅aƿenan. - 7
 ead h̅r̅yctebon.

pelan ƿunden-ƿolb.

in þ̅ære ƿiðan h̅r̅ig.

eahh-ƿeðe eorla.

unƿáclice. - /2 [209]

45 heah h̅orð-mægen. †
 þ̅a h̅n̅a h̅laƿorð læƿ:.

[208] So to him on earth
 was no withstander *opposer*
any man,

till that from him God would,
 through *his* fall, take
delic. it. sc.
free
 his proud kingdom.

Afterwards *his* sons there
 enjoyed dominion,

wealth, twisted gold,

10 in the wide city,

of men *the* hall-stead,

not weakly,

very great
 the lofty treasure-house -

then their lord perished.

LV.

Ða in ð̅ære þ̅eode aƿóc.

h̅r̅ þ̅ þ̅riððe cneop.

ƿær balbazar.

bunza albor.

peold ƿera riçeƿ.

oð þ̅ him plenco ƿerceob. 20

oƿerh̅yðteƿle.

ða ƿær tenbe-dæg.

-80 ð̅ær ð̅e calðear.

8920 c̅yn̅igðóm tahton.

ða metob onlah.

medum 7 ƿer̅um.

alborðomeƿ.

ymb^a litel ƿæc.

let babilone.

blæð ƿr̅iðuan.

-84 þ̅one þ̅a hæleð.

healban ƿceolbon.

LV.

When in that nation rose
 from him the third generation,

Belshazzar was

the cities' prince;

he ruled the realm of men,

20 till that him pride destroyed,

hateful arrogance.

Then was the last day

that the Chaldeans

the kingdom held,

when the Lord bestowed

on the Medes and Persians

the sovereign-sway.

For a little space

he had let Babylon's

30 glory flourish,

which those men^b

were to enjoy.

^a MS. and Junius ym.

^b The Medes and Persians ?

892
685

þurte hæ ealþorþmen.
in unrihtum.
ða ðe ðy riçe.
ræðan rceolþon.
ða þ gehozode.
hám-ritende.
meba[alþon].
þ ær man ne ongan.
þ he babilone.

[209]

He knew *the* rulers
to be in unrighteousness,
those who the realm
should govern.

Then that resolved
at home sitting,
the Medians' prince, [ed,
what man before had not attempt-
that he Babylon

891
892

abnecan polbe.
alþ-ritebe eorla.
þær ædelinȝar.
under pealla hleo.

10 would destroy,
of earls *the* hall-stead,
where *the* ^{nobles} people,
under *their* ramparts' covering,
^{dissemined or distributed} enjoyed wealth

891 892

pelanþbrytnebon.
þ þær þana[ærtna].
folcum cuðort.
mært ȝ mæport.

11 18 that was of those fastnesses,
most known to nations,
chiefest and greatest,

901

þana þe men bûn.
babilon bunȝa.
oð þ balbazan.

which men inhabit,
Babylon of cities ;
till that Belshazzar,
through ^{vain glory} vaunt, fiercely
^{tempted} said he was lord of God.

-95

þurh ȝylp ȝrome.
ȝober[æ]rea ræber[æ] freasade [Ms].
ræton him æt pine.

They sate with him at wine,
with wall inclosed ;
they feared not
of wars *the* evil,
although of enemies a nation

pealle belócene.
ne oneȝdon na.
opleȝra nið.

came marching,
with martial equipage,
to *the* metropolis,
that they Babylon
might destroy.

þeah ðe feonða folc.
feþan crome.
hepeȝa ȝerædbum.
to þære[theah-b]ryȝ.

Sate then at a feast,

400

þ he babilone.
abnecan mihton.
ȝeræt þa to rýmble.

34 on his last day,
the Chaldeans' king
with his kindred :

90,5
-2

ribercan bæȝe.
calbea cýning.
mið cneo-magum.

<p>403 90,5</p>	<p>þær mebu-Ʒal þearð. mæƷener ƷiƷa. hét þa þeran. iƷraeला ƷerƷneon. 405 hƷrl-Ʒatu haleƷu. on hand þerum. þa ær calbear. mið cýne-ðrýmme. cempan in ceartƷe. † clæne ƷenƷimon. Ʒoib in Ʒerusalem. ða hie iudea. - - - 12 † blæð forþnæcon. billa ecƷum. - - - 14 -10 Ʒ þurh hleoðor-cýme^a. heƷuƷe Ʒenamom. beorhte Ʒræte^b. 90,10 † ða hie tempel Ʒruþon. † Ʒalomaner Ʒeib. Ʒrīðe Ʒulpon. ða þearð bliðe-móð. þurƷa alþon. † Ʒealp Ʒrámlice. Ʒobe on anðan. -15 cƷæð þ hƷ herƷar. hýrnan þæron. Ʒ muhtƷran. mannum to Ʒrīðe. þonne iƷraeला. éce ðrihten. hum þ tácen þearð. † þær hehtƷtanuðe. - - 32 -19 eƷerlic for eoplum.</p>	<p>[200] there became flushed with wine the ruler of their might, bade then bring the treasures of Israel, the holy vessels of sacrifice, to the hands of the people, which the Chaldeans erst with their kingly host, [210] the warriors, in the city, 10 had clean taken, the gold in Jerusalem, when they of Judea destroyed the glory with faulchions' edges, and, through the prophecy, for their idol took the bright ornaments, when they the temple spoiled, the seat of Solomon :— 20 much they vaunted. Then was blithe of mood the prince of cities ; 3 fiercely boasted, in hate to God ; said that his idols higher were, and mightier, for man's protection, than the Israelites' 30 eternal Lord. To him was that a token, where he stared, fearful before his earls,</p>
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^a For hleoðor-cýme, we should undoubtedly read hleoðor-cƷýðe.

^b Between this and the following line there is no alliteration : beorhte is perhaps an error of the scribe for tophhte.

where he stared (gold)
to which

Ed 212;
Ph 261, 36;
Dan 737

9013/420 innan healle.
 þ he for leodum.
 lize pórð gecpæð.
 þa þær in egeran.
 engel bryhtner.
 9014 let hir hand cuman.
 in þ hea-felb.
 ppát þa in páge.
 pórba[zer]nyu.
 + barpe[þ]óc-rcapap.
 + buph-rittenbum.
 -25 ða pearð folc-cora.
 forht on móbe.
 † acul for þam egeran.
 zereah he engler hand.
 in rele ppátan.
 rennana píre.
 9015 þ hýbbebon.
 zumena mænizeo.
 hæleð in healle.
 hpæt geó hand ppate.
 -30 to þam beacne.
 †buph-rittenbum.
 pepebe comon.
 on þ punðor geón.
 9020 rohton þa ppíðe.
 in gefan[ze]hýdum.
 hpæt geó hand ppate.
 halizer garter.
 ne mihton anæban.
 þún-cpærtige men.
 -35 engler[æn]end-béc.
 æðelinzafcýn.
 oð þ daniel cóm.
 bryhtne[ge]cópene.
 -37 pnotor] góðfært.

[210] within the hall,
 that he, before the people,
 lying words had spoken;
 when there in terror
 the angel of the Lord
 let his hand come
 into the high seat;
 wrote then on the wall
 mysteries of words,
 10 crimson characters
 to the city-dwellers.
 Then was the chief of nations
 fearful in mood,
 14 shuddering with dread;
 he saw the angel's hand
 write in the hall
 Shinar's punishment.
 At that were troubled
 the multitude of people,
 20 the men in the hall,
 what the hand wrote?
 To that sign
 to the city-dwellers
 they in a body came,
 on that miracle to gaze,
 sought then eagerly,
 in their minds' recesses,
 what the hand wrote
 of the holy spirit.
 30 Might not interpret
 the men in mysteries skilled
 the angel's messages
 that race of men,
 till that Daniel came,
 by the Lord chosen,
 wise and upright,

90,22 in þ̅reld zanzan.
 738 ðam p̅ær on zar̅te.
zoder cr̅ært micel.
 to þam ic zeorne zep̅næg̅n.

+ z̅yrum ceapian.
 -40 buh̅h-zep̅ear̅dar̅.
 þ̅ he him b̅oc-rtar̅ar̅.
ap̅ædde 7 ap̅ehre.

90,25 h̅p̅æt geo n̅un bude.
 h̅umf̅e-cr̅ært̅y̅.
 and̅rtar̅ode.

zoder rp̅el-boda.
 10.1. gleap zep̅ancer̅.
 no ic rið feoh-rc̅eattum.
 ope̅n folc bepe̅.

-45 b̅riht̅ner ð̅oma̅r̅.
 ne ðe buzeðe can̅.
 ac þe unceap̅un̅ga̅.
 ð̅rl̅æz̅ rec̅ze̅.
 p̅or̅ða zep̅ny̅nu̅.
 þa þu p̅endan ne miht̅.
 þu fo̅rt̅an̅mebl̅an̅.
 a| in æht b̅ep̅e̅.

h̅yrl-fat̅u halegu.
 on hand p̅ep̅um̅.

-50 on þam ze deof̅lu̅.
 ð̅runcan on̅zunnon̅.
 ð̅a æ̅n̅ i̅s̅ra̅ela̅.

91,5 in æ̅ hæ̅r̅bon̅.
 æ̅t zoder feance̅.
 oð þ̅ hie z̅y̅lp̅ bepp̅ac̅.

+ p̅in-ð̅runc̅en zep̅it̅.
 r̅pa þe p̅ur̅ð̅an r̅ceal̅.
 no þ̅ þ̅in aldon̅.
 æ̅f̅ne polde̅.

-55 zoder zold-fat̅u.

[212] into the hall ;
 in whose spirit was
 the great power of God ;
 for that, I have well understood,
 with gifts would buy
 the city's guardians,
 that he to them ~~the~~ ^{characters}
 should read, and ~~should~~ explain
 what that mystery might bode.

10 Them *the* skilled in law
 answered,
 God's prophet,
 wise of thought :—
 ' Not I for venal treasures
 among nations bear
 the Lord's decrees,
 nor can to thee for benefit,
 but to thee, unrecompensed,
 thy fate will say,
 20 those words' mysteries, [pret :—
 which thou mayest not inter-
 Thou in *thy* presumption,
 barest in possession *sacrificial*
 the holy vessels,
 into *the* hands of men,
 in which ye devils
 to drink designed,
 which erst *the* Israelites
 had in *their* law,
 30 at *the* ark of God,
 till that them pride deceived,
 wine-drunken wit :
 so shall *it* be to thee.
 That thy parent not
 ever would,
 God's golden vessels

	þ bepan.	[212]	bear in vaunt ;
	ly hnaðor hrembe.		he <i>it</i> the rather hindered,
	ðe hepe brohte.		though <i>his</i> host brought
	israela gerreon.		Israel's treasure
	in hir æhte-gerpealb.		into his possession ;
	ac þ ortor gecræð.		but that oftener told
	albor ðeoda.		<i>the</i> people's prince, *
	isðum isordum.		in true words,
	ofer isin mægen.		among his army,
- 60	isððan him pulbrer pearb.	10	(after to him <i>the</i> chief of glory
	punbor gecyððe.		had <i>the</i> wonder manifested,)
91,10	þ he pæpe ana.		that he alone were
	ealra gerceafta.		of all creatures
	ðrihten is palbend.		Lord and Ruler,
	re him ðóm forgearf.		who to him power had given,
	uniscynðne blæb.	16	unstained glory
	eorðan iscer.		of earth's dominion ;
	is þu lignert nu.		and thou deniest now
	þ isre liscende.		that living is,
- 65	reforen ðeoglum.	20	he <i>who</i> <u>over devils</u>
	ðugepum pealbeð.		<u>in glory</u> ruleth.
	* * *		
	* * *		
	* * *		
	* * *		

[*Hactenus omnia in Cod. MS^e elegantiore manu sunt exarata : sequentia vero, a pagina 213 usque ad finem, minore cum cura sunt perscripta, videnturque adjecta ab aliquo, qui (quemadmodum ex fine libri colligitur) hunc veluti Librum Secundum prioribus putavit adjiciendum.—F. Junius.*]

* ne, I have no doubt, is an error of the scribe for he.

B O O K II.

<p>9013 Dæt pearð underne. eorðe-buendum. ꝥ meotod hæfþe. miht 7 ſtrénſdo. ða hé zereftnade. <u>ƿólbán ƿceatar;</u> reolfa he zereftte. 9015 ƿunnan 7 mónan. 5 ƿtánar 7 eorðan. ƿtream úton. ƿé-ƿæter 7 ƿólcen. ðurh hſ ƿunðna miht. ðeopne <u>ymblyc.</u> <u>clene ymbhalbeð.</u> - - - meotod on mihtum. 7 alne midðan-zeapð. he ƿelfa mæz. ƿé <u>ƿeónb-ƿlitán,</u> 10 ƿrúndar in heopene. zodeſ ágen beapn. 7 he apíman mæz. - - - <u>ƿæznap ƿcúpan.</u> 12 † ðnopena zehpelcne. ðaza <u>énðe-ſúm.</u> - - - <u>reolua he zereftte.</u> þurh hſ ƿóðan miht. 9120 ƿpa ƿé ƿſpſhta. - - - þurh hſ ƿulðneſ záfſt. 15 <u>reuebe</u> 7 <u>reftte.</u> - - -</p>	<p>[213] That was unhidden to earth's inhabitants that <i>the</i> Creator had might and strength, when he fixed <i>the</i> world's regions. He himself set <i>the</i> sun and moon, <i>the</i> stones and earth, the stream without, the sea-water and clouds, through his wonders' might. <i>The</i> deep expanse clean upholdeth <i>the</i> Lord in <i>his</i> power, and all mid-earth. He can himself look through <i>the</i> sea's depths in <i>the</i> heaven, (God's own child,) and he can count <i>the</i> rain-showers' every drop, of days <i>the</i> number. Himself he placed, through his true might, (as the artist,) through his glory's spirit, <u>planned</u> and set,</p>
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* The word ymbhalbeð can hardly be correct. The Poet would not use the particle ymb twice in the same couplet; the alliteration, too, requires a different vowel. Perhaps he wrote uphalbeð.

91/20^t on rix ðazum.
 16 eorðan bæler^a.
 up on heofonum^b.
 heanne holme.
 hpá is þ ðe cunne.
 92.1 orðonc clæne.
 nýmðe éce 7ob.
 ðneámar he 7eðælbæ.
 búzuðe 7 7eþeobe^c.
 20 ádam érejt.
 7 þ æðele cýn.
 enġla orð-ŕnuman.
 þ þe eft 7onþearð.
 † ðuhte heom on móðe.
 þ hit mihte 7pá.
 þ hie 7enon 7eolfe.
 7pegleŕ 7bnýtan.
 pulþneŕ palðenð.
 him ðær poŕŕ 7elamp.
 25 ða heo in helle.
 háam 7aðeleðon.
 án 7æŕten orðnum.
 92.5 in þ átole 7neŕ.
 þær heo 7bnýne-pelme.
 † bíðan 7ceolben.
 7ápan 7oŕge.
 † naler 7pegleŕ leoht.
 habban in heofnum.
 heah-7etimbpað.
 30 ác 7eðuŕan 7ceolun.
 in ðone ðeopan pælm.
 31 mðær unðær nérrar.

[213] in six days,
 the parts of earth,
 the heavens above
 the deep ocean.
 Who is *there* that knoweth thee,
 pure intelligence,
 save *the* eternal God?
 The joys he dealt
 of virtue, and created
 10 Adam first,
 and that noble race,
 the angels' chiefs,
 that which after perished.
 Seemed to them in mind
 that it so might *be*,
 that they themselves *were*
 lords of heaven,
 rulers of glory.
 Them there worse befell,
 20 when they in hell
 a home established,
 one after other,
 - 23 in that drear den,
 where they ^{from the} scorching heat
 must bide, *endure*
 sore sorrow,
 not the light of the firmament
 have in heaven
 built on high,
 30 but must dive
 into the deep fire,
 downward beneath,

^a Should grammatically be *ðalar*.

^b This line seems to be an error for 7 up-heofon, or heofonar.

^c Evidently an error for 7eteobe, *creavit*, and not the substantive 7eþeobe, *lingua, sermo*, as Lye has it (see Suppl. voce *ðuzub*).

ld 214i
Th 267, 34i
Sat 48.

924	in ðone neoplan 32	gredige 7 gifne.	[213]	into the abyss profound,
	god ána ƿat.		2	greedy and ravenous.
	hu he ƿ ƿcyldige ƿerub.			God only knows
	fƿorƿcuren* heƿbe.			how he the guilty host
	cleopað ðonne ƿe alba.			had <u>proscribed.</u> <i>punished</i>
	út of helle.			Then calleth the chief
	35	ƿruceð ƿorð-cƿeƿar.	8	uttereth words,
	ƿerezan neorbe.			with speech accursed,
9210	ƿerezan ƿeƿne.		10	with his <i>his</i> voice :—
	9 hƿær com enzla ðrým.			'Whither is come <i>the</i> angel-host,
	ða ƿe ƿe on heornum.			those whom we in heaven
	habban ƿceoldan.			should have ?
	ƿƿ ƿ ƿeortre hám.			This is a home of darkness,
	ðeaple ƿebunden.			strongly bound
	ƿærtum ƿƿr-clomum.		16	with fast fire-bonds,
	ƿlór ƿ on ƿelme.		17	<u>the floor is on fire,</u>
40	atƿe onæled.			with venom scorched ;
	nƿ nú ende ƿeor.			<i>the</i> term is not far distant
	ƿ ƿe ƿceolun æƿromne.		20	that we together must
	ƿƿel ƿƿopian.			torment endure,
	ƿeán 7 ƿerzum.		22	in woe and maledictions,
	nalleƿ ƿulƿer blæb.			not a life of glory
	habban in heornum.			have in <i>the</i> heavens,
	héh-ƿelba ƿƿn.			<i>the</i> joy of thrones,
	ƿƿæt ƿeƿon ðrýhtene ú.	[214]		Alas! we sat <i>formed</i> before <i>the</i> Lord
9215	ðneamar heƿbon.			had joys,
45	ƿon 7 on ƿƿeale.		28	song in <i>the</i> firmament,
	ƿelnum eídum.			in better times ;
	ƿær nu ƿƿmb ðone écan.		30	there now, about <u>the Eternal,</u>
	æðele ƿtonðað.			proudly stand
	hæleð ƿƿmb héh-ƿelb.		32	<u>men round <i>the</i> throne ;</u>
	heƿƿað ðrýhten.			praise <i>the</i> Lord
48	ƿorðum 7 ƿercum.			with words and works.,

* ƿorƿcuren heƿbe seems evidently intended as a translation of *proscripsit*.

9216 ic in þice ƿceal.
 29 bīdan in bēndum.
 ƿ me bættan hām.
 50 ƿor oƿerhȳz dum.
æfre ne ƿene.
ða him and ƿeraban.

† átol is gásta.
ƿra te ƿ gyn fulle.
ƿurle þez no renne.
 4 þu ur gela er dæst.
ðurh lyze ðinne.

9220 þ pe helende.
hé pan ne ƿcealbon.

55 ðurte þe án um þ ðu áhtert.
alle is ƿeald.
heo nes ƿ eo þan.
þæ ne hal z god.
ƿe pend ƿeol fa.
nu ƿeart tu earm ƿcea ða.
 in gyn lōca.

† ƿeste ge buh ben.
þe nde þu ðurh ƿul þor.
ðæt þu ƿor ul áhtert.

60 þa na ton ƿald.
 ƿ pe engla is mīd ðec.
 † átol is þin ton ƿeol.
hab ba ð pe alle gpa.
ƿor ðinum lea run zum.
ly ðne ƿe ƿe ne þe.

9225 re z de ur to ro ðe.
 þ ðin ƿun u þæ ne.
me o þo d mon cyn nes.
ha ru ƿ tu nu má ne ƿurle.

931 gpa ƿren fulle.
 65 ƿac num ƿor þum.
 66 he ona al þor ðæ ru.

[214] and I in torment must
 abide in bonds,
 and ^{for} to myself a better home,
 for my presumption,
 never hope: expect

6 Then him answered
 the horrid ghosts,
 swart and sinful,
 with torment ^{fully overwhelmed} shuddering:—

10 'Thou taughtest us,
 // through thy lying,
 that we the Saviour
 should not obey; [hadst
 it seemed to thee alone that thou
 power of all,
 of heaven and earth;
 wert the holy God,
 the Creator himself:

-19 Now art thou a ^{miserable} poor wretch,
 20 in fire-bonds
 fast-bound. [ry,

Thou thoughtest, through thy glo-
 that thou the world heldest,
 sway over all,
 and we angels with thee:—

21 horrid is thy aspect.

Thus have we all,
 for thy leasings,
 fared the worse:

30 thou saidest us for sooth,
 that thy son was
 Lord of mankind:—
 now hast thou great torment.'

Thus the sinful,
 with factious words,
 their chief ^{supreme} supreme

Ed 214;
Th 269, 341
Sat 83.

93.1	unneorðabon.	[214]	addressed,
67	on tcearum crīdum.	2	with anxious ^{words} speeches.
	crīst heo arīrde.		Christ them <u>expelled</u> ,
	ðreamum bebæle.		of bliss deprived <i>them</i> .
	hærfan ðrīhtnes leoht.		<i>They</i> had <i>the</i> Lord's light,
	for oferhīgdum.		for <i>their</i> presumption,
	uþan forleten.		forfeited above,
40	hærfon hīm to hīhte.		<u>had for their hope</u>
87	hellefīlðnar.		<u>the depths</u> of hell,
	beornende beālo.	10	burning torments.
	blāce hþorfon.		Pale <i>they</i> wandered,
	rcinnan forrcepene.	- 12	<u>transformed their</u> beauty ;
93.5	reaðan hþearfbon.		<u>outcasts they</u> ranged,
	earme fæglean.		poor wretches,
	zeond þ atole rcræf.		<u>through that horrid den,</u>
	for ðam anmedlan.		<u>for the arrogance</u>
	þe hie ær ðruzon.		<u>which they erst had practised.</u>

II.

II.

45	Eft neorðabe.		Spake again,
	ōðre rīðe.		a second time,
	reonda aldon.	20	<i>the</i> prince of fiends ;
	rær þa forporht fzen.		<i>was then punished anew,</i>
	reodðan he ðær rītef.	- 22	when he of that torment
	foru rrefelbe.		felt <i>the</i> force.
	he rreartade.		He blackened,
	ðonne he rreocan onzan.		when he to speak began,
	fýne 7 atre.		with fire and venom :
	ne brð rpelc fæger ðream.		<i>Such fair joy it is not</i>
80	ðonne he in rītum.		when he in torments
	forð inðraf.	29.	words expressed :—
	ic rær iú in heofnum.	30	' I was once in heaven
	halg fengel.		a holy angel,
	ðrīhtene ðeone.		to <i>the</i> Lord dear,
93.10	herbe me ðream mid zobe.		that great joy me joy possessed with God,
83	micelne for meotobe.		great before <i>the</i> Creator.

- 9310 7 ðeow menego swa rome. [214] and this many also.
 84 þa ic in móðe. Then I in my
 mínun hógabe. mind thought,
 85 þ ic polbe^l copenpan. that I would overthrow
 pulnes leoman. that beam of glory,
 bearn helender. [215] the child of God,
 ázan me burga zepalb. gain me the sway of the celestial
 eáll to æhta. all to my possession, [cities,
 7 ðeow earne heap. and ye, poor band,
 þe ic hebbe to helle. 10 that I have to hell
 hámtzelebde. led home,
 péne ze þ tácen utol. ween ye that token manifest,
 7 pænzdou^a - - - 13 and the curses
 * * *
 * * *
 * * *
 90 þa ic of-arealb pst. - - - 14 when I was delivered
 91 niðer unðen nærrar. beneath, under the earth,
 in ðone neoplan zrunð. into that pit profound.
 93,15 nu ic eow hebbe to hæptum. Now I have you to bonds
 hámt zepærðe. led home,
 alle of earðe. all from your habitation.
 t^{ur} her eadizerst z^{ir}. 20 Here is no glory of the blessed,
 ploncra pin-zele. - - - 21 nor joyous hall of the grand,
 ne worulde ðream. no worldly delight,
 95 ne zenzla ðneat. - - - 23 no angel-host,
 ne þe up-heofon. no heaven above we
 ázan ne moten. 2 may possess.
 17 ðer átola hámt. This horrid home is
 fýne onæled. with fire scorched;
 ic teomst záh pst z^{ir}. - - - 25 I am a foe^{hostile} to God.
 98 ece æt helle ðunu. Ever at hell's gate
 ðnacan/eanðizad. 30 dragons dwell,

^a Here several lines are evidently wanting.

^b Should probably be the gen. plur., eadizra, like ploncra, in the following line.

(Erl. dæc pmo) Lid 215;
Th 27, 29;
Sat 112.

hate on hreotre hot in breast [fire-breathing; iniquitous]

CÆDMON'S PARAPHRASE.

99
93/8

hate on neðre.
heo uſ helpan ne maƒon.

[215] hot in spirit, breast.
they us may not help.

100

if ðer pálica hám.
píteſ aſýlled.

This woeful home is
with torture filled.

93,20

náƒan pe ðær heolſtreſ.
þ pe úſ zehýðan maƒon.

We possess not this cavern
that we may hide us
in this gloom profound.

hér iſ neðran ƒŕéƒ.
pýŕmaſ zepúnade.

Here is *the* hiss of serpents,
a haunt of worms.

iſ ðiſ píteſ clom.
ŕeſte zebunden.

10 This bond of torture
is fast-bounden,

ŕeond ŕeondon néðe.

our foes are fierce,

105

ðumme ƒ ðeorce.
ne heſ bæƒ lýhteð.

dim and dark.
Here day lighteth not

ŕoŕ ŕeðer ŕcíman^a.
ŕceppenber leoht.

for the shade's gloom,
the Creator's light!

iú ahte ic zepalð.
ealler pulðŕeſ.

Once had I power
of all glory,

þær ic moŕte.^b
* * *

where I might
* * *

in ðeoŕrum atolan.
ŕeðele zebíðan.

20 in this horrid
country bide;

hpæt me ðrihten zob.
ðéman pille.

what to me Lord God
will adjudge,

110

ŕáƒum on ŕlopa^c.
nu ic ŕéan com.

on his glittering floor.
Now I come leading

93,25

ðeoŕla menepo.
to ðiŕrum ðimman hám.

a host of devils,
to this dim home;

-12

ac ic ŕceal on ŕlýƒe.
94/17 on ŕlýhte ðŕaƒum.

but I shall flying,
and fleeing, in *the* course of time

^a My translation of this line is founded on the conjecture, that for ŕcíman we should read ŕcupan, or a word of similar import.
^b Here again some lines are evidently wanting.
^c Apparently an error for ŕlope.

- 113
 94) eapnð neoran.
 7 eopen má þe.
 ðer openhyðer.
 ónbtonrtalbon.
 —15 ne ðurpon þe ðær þénan.
 þ ur pulðon-cýmng.
 æfre pille.
 eapn aléran.
 eðel to æhte.
 gra he ær þýðe.
 écne[†]onpalb.
 ah him allez zepalb.
 pulðner 7 píta.
 palðenber junu.
 —20 forðon ic sceal heán 7 eapn.
 † theorran ðý píðon. — — —16
 945 paban pæc-lartar.
 pulðne benémeð.
 buzudum bebeleð.
 næniagne ðneám ázan.
 uppe mið ænglum.
 þær ðe ic ær zecpæð.
 þ ic þæne geolra.
 graezler[†] bnytta.
 —25 pihta[†]pealðenb.
 ac hit him pýrre zelomp. [216]

- [215] lands visit,
 and of you more who
 of this proud deed *caused me*
 formed the design. *beginning*
 This we may not hope, *of this*
 that us the King of glory *arrogance*
 ever will
 a dwelling grant,
 a country in possession,
 10 as he erst did,
 eternal power ;
 but sways over all
 glory and punishments
 the Powerful's son,
 therefore must I, humble and poor,
 wander the further,
 tread exile-steps,
 bereft of glory,
 of dignity deprived ;
 20 no joy possess
 above with angels,
 because I once had said
 that I myself was
 heaven's Lord,
 Ruler of creatures.'—
 But it the worse to him befell.

III.

- 8pa þe perreza†zart.
 pórðum jæðe.
 hu eaproðo.
 fealle ætromne.
 fah in fýnum.
 fýn-leoma ftoð.
 —29 zéonð þ atole fcpæf.
 attne feblonden.

III.

- Thus the sprite accursed
 said in words
 his woes,
 30 all at once,
 (Stained with crimes,
 a fire-beam he stood)
 through that horrid den
 with venom blended :—

*Res. Ambl
 in stand*

CÆDMON'S PARAPHRASE.

130
949
9410

- 35

9415
- 40

- 45

- 46

- 47

ic eom lim-pærtum.
 ꝥ ic 7helucian ne mæg.
 on þyrum 7idan sele.
 7ynnun 7oppundob.
 7 hƿæðen hæt 7 cealb.
 hƿilum mencgað.
 hƿilum ic 7ehene.
 7 helle 7 cealcar.
 7 gnornienbe cýnn.
 7 7rúnda7 7mænan.
 niðer under næ7rum.
 hƿilum nacobe men.
 7 pinnað^a 7 ymbe 7yrmar.
 7 þér 7 pinðra sele.
 eall innepearb.
 7 atole 7 gefýlled.
 ne mot ic hihtlecan.
 háme7 7 brucan.
 burga ne 7bolba.
 ne on þa beorhtan 7 7ercæ7t.
 ne mot ic æ7ne má.
 ea7um 7 7earian.
 7 me nu 7yrmæ.
 ꝥ ic 7ulbner leoht.
 úppe mid englum.
 æ7ne 7cuðe.
 7 on7 on 7 7pe7le.
 þær 7unu meotober.
 habbað 7 eadigne^b bearn.
 ealle 7 ymbranzen.
 7 7eolra mid 7anze.
 ne ic þam 7aplum ne mot.
 ænigum 7 ceoððan.
 butan þam ánum.

[216]

I am in *my* limbs,
 (so that I may not bend *lie* tired
 in this wide hall,
 wounded with sins.
 Both ^{hot} ~~hot~~ and cold
 sometimes mingle :
 sometimes I hear
 hell's ministers,
 a wailing race,
 these gulfs bemoaning,
 down in ~~the~~ ^{under the} deep abyss ;
 sometimes naked men
 serpents wind round.
 This windy hall is
 all within
 with horror filled ;
 I may not a more joyous
 home enjoy ;
 towns nor palaces,
 nor on the bright creation
 may I ever more
 gaze with *my* eyes.
 To me it is now worse
 that I *the* light of glory,
 up with angels,
 ever knew,
 song in *the* firmament,
 where *the* Creator's Son,
the blessed Child, have
 all encircled,
 even myself with song.
 Souls I may not
 any injure,
 save those alone

^a pinnað seems to be an error for pinðað.

^b The acc. masc. eadigne is here singularly applied to the neuter subst. bearn.

9419 pe he to wazan nyle.
* * *

[216] *which he will not have for have*
that he will not claim; property

148 þá ic mót to hæftum.
háam ƷereƷian.

9420 bƷingān to bolbe.
in þone biteran Ʒrúnb.

— 50 ealle þe Ʒýnbōn.
únƷelice.

þonne þe þe ú in heoƷonum.
hæƷdon ærƷon.

plite Ʒ ƷeoƷðmýnt.

Ʒul-oft ƷulbƷer.

bƷohton to Ʒbearne.

beaƷn hælender.

þær þe ýmb hine útan.

ealle hóƷan.

— 55 leomu ýmb leoƷne.

lóƷ-ƷonƷa Ʒónb.

ðƷihtne Ʒædon.

nú ic eom ðæðum Ʒáh.

ƷeƷunðob mið Ʒommu.

Ʒceal nu þýƷne Ʒite Ʒlom.

9425 beoƷan beoƷnenðe.

in bæce mínium.

hát on helle.

hýht-Ʒillan leaƷ.

951 þa Ʒýt Ʒeola Ʒriðe.

— 60 Ʒinna heƷeðe.

atoll æƷlæca.

út of helle.

Ʒítum ƷéƷiƷ.

Ʒonð ƷƷearcum Ʒleah.

atƷne ƷelicoƷt.

þonne he úð þunh-ðƷáƷ.

eala ðƷihtener þƷým.

— 64 eala ðƷiƷða helm.

those I may as captives
lead home,

bring to my habitation
in the bitter gulf.

We are all

unlike to what we were,

when we once in heaven

had erst

10 beauty and dignity.

Full oft of glory

they in their bosoms brought

the Saviour Child,

where we, round about him,

all raised,

round his loved limbs,

the praise-songs' words,

to the Lord said them.

Now I am ^{guilty of} stained by deeds,

20 wounded with crimes ;

now must I this bond of torment

bear burning

on my back,

hot in hell,

of hope devoid.'

Then yet in speech his many

crimes he lauded,

the fell miscreant

out of hell,

30 with torments weary—

The words flew in sparks

likest to venom.

Then he exclaimed :—

' O majesty of the Lord!

O Patron of the good !

CÆDMON'S PARAPHRASE.

165
953

eala meotodes miht.
eala midban-eapd.
eala dæglleohta.
eala ðneam zodes.
eala engla þneac.
eala up-heofon.

[216] O might of the Creator!
O mid-earth!
O light of day!
O joy of God!
O host of angels!
O heaven above!

955

eala þ ic eam ealles leas.
ecan ðneames.
þ ic mid handum ne mæz.
heofon zesæcan.

O that I am bereft of all
eternal joy!
that I may not with my hands
the heaven reach,

-70

ne mid eazum ne mot.
up locian.
ne huru mid teanum ne sceal.

nor with my eyes may
upward look,
nor even with my ears shall

tærne zeheran.

ever hear

þæne byhtertan.

[217]

the brightest
trumpet's voice,

beman rærne.

ðær ic polde of relde.

-77

because from his throne I would
the Son of the Creator,

runu meotodes.

the Lord, drive down,

ðrihten adrian.

[that joy

7 azan me þær ðneames zesalb.

and for myself acquire power of

-75

gulðnes 7 pynne.

21 glory and delight!

me þær pynne zelamp.

22 Then worse befell me

9 þonne ic to hihte.

23 than I in expectation

azan morte.

might entertain;

95,10

nu ic eom arceaden.

now I am sundered

fram þæne scinan ðriht.

from that bright band,

alæbed fram leohte.

led from the light

in þone ladan ham.

into this loathsome home,

ne mæz ic þ zehiczan.

nor may I that call to mind

hu ic in ðæm becróm.

30 how I came in it,

-80

in þis neople zenip.

into this dark profound,

* * *

mid gynnum fah.

with sins polluted,

-81

apornen of þorulbe.

cast from the world.

pac ic þ nu þa.

Yet now know I this,

182.
95/2 þæt bið aller leaƿ.
écan ðreameƿ.
re ðe heofen-cýninge.
heƿan ne þenceð.
meotodeſceƿman.
ic þæt moƿðne^a ſceal.

-85 peán 7 piƿu.
7 ƿƿace ðneozan.
zoda beðæleb.
iú-ðædum 7 áh.
95/5 þær ðe ic 7 gehƿohte adriƿan.
ðrihten of ſelbe.
peopoba ƿaldenð.
ſceal nu ƿƿec-laſtaƿ.
ſettan 7 oƿhƿ-ceaniz.
ſiðar^b ƿiðe:.

IV.

-90 ðreariƿ þa to helle.
þa he 7 gehened ƿær.
zodeƿ andƿaca.
ðýðon hiƿ 7 inſƿan 7 ƿa^c.
zifne 7 7 næbiƿge.
þa hiƿ zoda beðraƿ.
in þæt hate hoƿ.
þam iƿ hel nama.
7 ƿon þan ſceal 7 gehýczan.

-95 þæt he ne 7 abæliƿge.
beaƿn ƿaldenbeƿ.

95/20 læte hiƿ to byrne.
hu þa blácan ƿeond.

-97 ƿon oƿeƿhýzdum.

[217] that will be void of all
delight eternal,
he who heaven's King
thinketh not to obey,
the Creator to propitiate.
I, for this deadly sin, must
woe and torments
and exile suffer,
of good deprived,
10 stained with *my* former deeds,
because I thought to drive
the Lord from *his* throne,
the Ruler of hosts :
now shall I exile-steps
sorrowing tread,
15 wide journeyings.

IV.

Turned then to hell,
18 when he was condemned,
the denier of God :
20 so did his followers
grasping and greedy,
when them God drove
into that hot abode
whose name is hell.
25 Therefore must be mindful
every man
that he anger not
the Powerful's Son,
let *be* to him *an* example,
30 how the pale fiends,
31 for *their* presumption,

^a The context seems to require þær moƿðneƿ.

^b MS. and Jun. 7iðar.

^c In MS. 7ome stands as a gloss over this word.

ld 218;
Th 277,34i
Sat 214

9520 ealle forpundon.
198 neoman uꝛ to pýnne.

[217] all perished.

Let us take to us in delight
the Lord of hosts,
exalted everlasting joy,
the angels' Ruler.

200 he ꝥ gecýðbe.
ꝥ he femægen-cræft hæfde.

He that made manifest
that he had might,
great powers,

þa he þa mænego abraf.
hæftar of ðæm heán felde.
gemunan þe þone halgan ðrihten.
écne in pulþne.
mid alra geſcepta.

when he that many drove
captives from the lofty seat.
May we remember the holy Lord,
eternal in glory,
with of all creatures,

† ceoꝛan uꝛ eaꝛð in pulþne.

may choose us a dwelling-place, in glory

9525 mid ealra cýninga cýninge.
205 ge iꝛ cꝛiſt genémneð.

with of all kings the King,
who Christ is named;

þeopan on þneortum.
blíðe gebohtar.

17 bear in our breasts
blithe thoughts,
peace and wisdom;

961 gemunan geð ð riht.
þonne þe to heh-felde.

20 may we remember sooth and right,
when we to the high throne
to bend design,

† hnigan þencað.
ð þone alþalban.
ápa þibban.

and the All-powerful
pray for benefits,

-10 þonne behopað.
ge ðe heꝛ punað.
peopulbe pýnnum.

[218] when it him behoveth
who here dwelleth,
in the world's joys,

þ him pliteſcine.
þonne he oðer líf.
eꝛt geſeceð.

that may to him in beauty shine,
when he another life
shall seek hereafter;

mýcele feægne land.
þonne þeoꝛ þolbe seo'

30 a land fairer
than this earth,

-14 965 geo iꝛ^a pliteꝛ ð pýnnum.
pæftmar ſcínað.

where beautiful and winsome
fruits shine,

^a Over geo iꝛ the word þær is written in the MS., either as a correction or a gloss.

<p>215 965 beorhte ofer burzum. þær is þrāde lond. hýhtlicra hám. in heoron-riče. criste gecrémra. uton fécennan þider. þær he sylfa rit. riƷona pālbend. ðrihten hælend. in ðæm^dbeoran hám. -20 Ʒ ýmb þ heh-gecl. hpíte rāndað. engla fæðan. Ʒ eadigra^a. halge heoren-þneatar. hepuzað ðrihten. pórdum Ʒ peorcum. heora plite ríneð. 960 <u>Ʒeond ealra worulða worulð.</u> mid pulðor-cýninge:.</p>	<p>[218] brightly around. There is a spacious land, a home more joyous in heaven's kingdom, to Christ more grateful. Let us turn thither, where he himself sitteth, the triumphant Ruler, the Saviour Lord. 10 In that dear home, and around the throne, stand white hosts of angels, and of the blessed, holy heavenly bands praise the Lord, in words and works, their beauty shineth over the world of all worlds with the King of glory.</p>
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V.

V.

<p>-25 Ða Ʒet ic furðor ƷefreƷen. feond^b fōnðetan. pær him eall ful-Ʒtrauz. * * * pom Ʒ ritu. hæfðon pulðor-cýning. for oferhuƷdum. āforlæten. cƷæðon eft hƷaðe. oðrum pórdum. -30 nu is ƷeƷene. þ pe ƷeƷerýngodon.</p>	<p>Then, as I have further learned, 22 the fiends confessed, 23 (was to them all ^{very severe} foolstrong * * * their dread and torments: they had the King of glory, in their pride, forsaken.) Again they quickly spake, in other words:— 30 'Now it is seen, that we have sinned</p>
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^a MS. and Junius, eadigrae.^b For fconðar, as at p. 265, l. 16.—MS. and Junius, feonða.

l. 218;
Th 279; 35;
Sat 248.

CÆDMON'S PARAPHRASE.

234
9613

uppe on earde.
rceolon nu ærre þær.
ðneozan ðomleare ƒepinn.
ðrihtnes mihtum.
hpæt pe in pulðnes plite.
punian moƒton.
þær pe halƒan ƒode.
heƒan polðon.

- 35 ƒ him ƒanz ýmb ƒelb.
ƒreƒan rceolbon.
* * *

þurend-mælum.
þa pe þær punobon on pýnnum.
ƒeherðon pulðnes ƒreƒ.
beman ƒreƒne.
þýrht-ƒorð anár.
enƒla orð-ƒruma.
ƒ to þæm æþelán.

- 40 þnifan him ƒær.
ƒre-ƒorht anár.
éce ðrihten.
oreþ úƒ ƒerðob.
ƒ zebletƒode.
bilepƒne heap.
ðozna ƒehpƒlne.
ƒ hƒr ƒelðeora ƒunu.

9620 ƒarƒa ƒcýppend.
ƒob ƒeolƒa þær.

- 45 feallum andƒenz.
þe ðær up becom.
ƒ hme on eorðan.
æþ ƒeleƒþe.
þa ðær orþuhte.
þ ƒe þeoden þær.

- 48 ƒreƒanz ƒ ƒriðmóð.
onƒan ic þa ƒreppan ƒorð.

[218] above in our abode,
for which we now shall ever
wage powerless war
with the Lord's might.

Yes! we in glory's splendour
might have dwelt,
where we the holy God
might praise,
and song about his throne
10 should utter

by thousands.
Then we there dwelt in bliss,
heard the sound of glory,
the trumpet's voice.

15 The Bright of word arose,
the Creator of angels,
and to the Illustrious
the saints prostrated themselves ;
triumphant rose

20 the Lord eternal,
stood over us,
and blessed
the meek assemblage,
each day ;

and his dear Son,
the Creator of spirits,
was himself God,
grateful to all, a defence? refuge?!

30 and who himself on earth
had erst delivered.

Then I took it ill,
that the Lord was
strong and stern of mood ;
then began I to step forth

9622 ána fūð enġlum.

249 ġ to him eallum ġræc.

—50 ic fcan eop læran.

langŕumne ræb.

ġif ~~þe~~ pillað minne. b. p. 514.

mihce geleŕan.

utan oŕephlyczan.

helm þone micclan.

peroba palbend.

9625 āzan uŕ þiŕ pulbner leoht.

eall to fæhte.

þiŕ iŕ idel ġylp.

—55 þ þe æŕ ðruzon.

ealle hpile.

[218] ^{towards} alone among the angels.

and to them all spake :—

[219] ‘ I can give you

lasting counsel,

if ye will in my

power believe.

Let us despise

the great Supreme,

Ruler of hosts,

10 gain to us this light of glory

11 all into *our* possession ;

this is idle vaunt

that we have before endured

all *this* while.

VI.

971. Ða zepearð ŕuric.

þ þe polbon ġŕá.

ðruhten abŕiŕan.

oŕ þam ðeoran hám.

cýning oŕ ceŕtre.

cuð iŕ pibe.

þ ŕræc-larcar.

ŕunian moton.

—60 ġrimme ġrúnbar.

ġob ŕeolfa him.

ŕice halbeð.

he iŕ ána cýning.

þe uŕ teonne zepearð.

éce ðruhten.

meotob mihctum ġŕile.

ŕceal nu þeóŕ menego heŕ.

975 liczan on leahtrum.

ŕume on lýŕŕacacan.

—64 fleozan ðŕeŕ ŕolban.

ŕýŕ bið ýmbutan.

VI.

15 Then *it* befell us,

that we would thus

the Lord drive out

from the dear home,

the King from *his* city.

20 Wide is *it* known

that *our* exile-steps

must seek

the grim abyss.

God himself

holdeth *the* empire,

he alone is King

who hath become angry with us,

the Lord eternal,

the Creator, in power so great.

30 Now must this many here

lie in *their* crimes ;

some flit in air,

fly over earth.

Fire is around

Ed 219;
 Th 281, 29;
 Sat 279.

CÆDMON'S PARAPHRASE.

265
 276

[219]

on æzhpylcum.
 9pæh he uppereo.
 ne mót he þam raplum.
 þe ðær gecað up.
 eadige of eorþan. - 5
 æfre gehrīnan.
 †ah ic be hondum mót. - 7
 hæþene geal.
 †grīpan to grūnbe.
 3ober†andracan.
 -40 gume geolon hpeorran.
 geonð hæleða land.
 7 únribba.
 oft onreýuan.
 2710 monna mæzðum.
 geonð midðan-eapð.
 ic her feþolian geal.
 þinza æzhpylceý.
 bitepe in ðær beala znornian^b.

on every one ;
 though he be on high,
 he may not the souls
 that there tend upward,
 the blessed from the earth,
 ever touch ;
 but with *my* hands I may
 the heathen knaves
 snatch to perdition,
 the deniers of God :
 some shall wander
 over the land of men,
 and discord
 oft stir up
 to the tribes of people,
 throughout mid-earth.
 I here must forfeit
 every thing,
 bitterly in these miseries mourn,

-45

20
 (which)

geoc 7 ronhrul.
 þær ic geolra feoð.
 þonne ic on heoronom.
 hám 7caðelode.
 hræðer uý ge éca.
 æfre pille.
 on heorona ríce.
 hám aléran.
 -49 eðle^c to æhte.
 7pa he æp ðýbe.

sick and sorrowful,
 because I myself ~~would swa~~ *governed*
 when I in heaven
 had a home established.
 Will the Eternal
 ever us
 in heaven's kingdom
 allow a home,
 a country in possession,
 as he erst did ?

^a This word is evidently incomplete ; it should be a substantive, governed by the word grīpan : perhaps the poet wrote hæþene gealcaý, which would accord with the line in apposition, 3ober andracan, as well as with the whole context.
^b This line is certainly corrupt : perhaps we should read bitepe in þær bealu znornian. The second line of the couplet is wanting.
^c Apparently an error for eðel.

280
 97/13 sƿa Ʒnoƿnebon.
 Ʒoðeƿ andƿracan.
 hæte on helle.
 him ƿæƿ hælenð Ʒoð.
 ƿƿað Ʒeƿoƿðen.
 97/15 ƿoƿ ƿom-cƿiðum.
 ƿoƿþon mæƷ ƷehƿcƷan.
 Ʒeðe hiƿ heoƿte ðeah.
 þ he him aƿƿƿe.
 † ƿƿecne Ʒeƿohtas.
 — 85 láðe leahtas.
 liƿƷenðna Ʒehƿýlc.
 Ʒemunan Ʒýmle on móðe.
 meoðoðeƿ ƷƿenƷðo.
 † Ʒeapƿian uƿ to ƷeƷeƷeƿ.
 Ʒƿene ƿƿæte.
 up to englum.
 þæƿ iƿ Ʒe ælmuhtiga Ʒoð.
 Ʒ uƿ beƿæðman ƿile. — 19
 ƿƿeo-beapƿ Ʒoðeƿ. — 20
 — 90 Ʒiƿ ƿe þ on eoƿðan.
 æƿ Ʒeƿencað.
 Ʒ uƿ to þam halƷan.
 97/20 helpe ƷeƷeƿað.
 þonne he uƿ no ƿoƿlæteð.
 ah liƿ Ʒýleð.
 uppe mið englum.
 eaðigne ðƿeam.
 tæceð uƿ Ʒe toƿhta.
 ƿƿumlicne hám. — 20
 — 95 beoƿhte buƿh-ƿeallar.
 beoƿhte ƿcínað.
 † ƷeƷæliƷe ƿaple. — 33
 ƿoƿƷum beðæleðe.
 — 97 þæƿ heoðæƿne ƿoƿð.
 ƿunian moƿen.

[219] Thus lamented
the deniers of God,
 hot in hell ;
 with them was *the* Saviour God
 become wroth,
 for *their* evil sayings :
 wherefore should be mindful
he whose heart is good,
 that he banish from him
 wicked thoughts,
 loathsome sins :
 every one living
 remember ever in mind
the Creator's strength,
 prepare before ourselves
 a green path
 to *the* angels above,
 where is the almighty God,
 and us will embrace
the beloved Son of God,
 if we that on earth
 erst meditate,
 and ourselves to the Holy
 for help resign ;
 then will he not desert us,
 but will give *us* life,
 up with angels,
 blessed joy.
 [220] The Illustrious will assign us
 a more stable home ;
the bright burgh-walls
 brightly shine,
the happy souls
 from cares are parted,
 where they evermore
 may possess

CÆDMON'S PARAPHRASE.

298
87, 23

ceſtpe ſcýne-ſcól.
uton cýpan þæt.^a
dēman pe on eorðan.

[220] cities and kingly throne.

Let us that proclaim,
judge we on earth
to the earlier living,
lock with knowledge
the Powerful's sanctuary,
understand spiritually
towards us shall come
a thousand angels,

97, 25

† æppor liſzenbon.
300 lucan mið liſtum.
locen paldenber.
on teoran † ſarlice,
ur on ſean cumað.
þurend enſla.

10 if we thither may proceed,
and what on earth
we ere do

Therefore he shall be blessed
who will ever

98, 1

zif þider moton.
† þ on eorðan.
æp zepýncað.
forþon re bið † eadiſ.
reðe æpne pule.

15 wickedness despise,
his Creator please,
extinguish sin,
as he himself hath said.

Just men,

305

mán oſep hýczen.
meotodeſcpe man.
ſýnne adpærcan.
ſpa he ſýlſa cpæð.
ſóðpærte men.
ſunnan zelice.
pæzne þepætepob.
in heora † æder-riſe.

20 like unto the sun,
fairly adorned,
in their ^{father's} kingdom,

23 shall shine in the sheltering city,
where them the Creator

98, 5
-10

† ſcmað in ſcealb-þýriſ.
þær heo ſceppend.
ſeolf beſpæðmeð.
† æder man-cýnner.
† ahefeð holblice.
in heopner leoht.
þær heo mið pulðor-cýninge.
punan moton.
ápa to alðne.
* * *

25 will himself embrace,
the Father of mankind

will kindly raise
into heaven's light,

where with the King of glory they
may dwell

throughout all ages,

-14

ázan † ðneáma † ðneám.
mið ðnihtne zode.

possess joy of joys
with the Lord God,

[†]
^a From this line to line 12, I have rendered the Saxon words into English as accurately as I could, but regret my inability to make them intelligible.

315
98.7^a to þoruldæ.
ábuton ende:.

[220] for evermore,
without end.

VII.

Eála hƿæt re arýrꝥða-
rꝥaðe ƿeohƿe.
þ he heoren-cýninge.
he nan ne wolde.
ræderfæderzenbum.
† flór†actre†eol.
hat under hæptum.
hneoran beofla.
9810^a ƿíðe zeonð ƿind-ſele.
-20^a ƿea-cƿanebon. - - -
mán 7 morður.
ƿæſ ðær^a menego þær.
ſſýlce onæleb.
† ƿæſ þ eall†full-ſtꝥionz.
þonne ƿæſ heora albor.
þe ðær æreſt cóm.
forð on þeþan.
fæſte gebunden.
-25^a † fýne 7 líze.
þ ƿæſ þætlic þreac.
†ec ſceolbon hīr þeznar.
þ þær zepunian.
atolan eðler.
naller up þanon.
† zehenan in heoꝥonum.
halizne þneam.
þær heo oꝛt fæzeꝥne.
9815^a ƿolzað hæfðon.
-30^a uppe mið englum.
þænon þa aller þær.

VII.

Alas, that the accursed one
fiercely resolved
that he heaven's King
would not obey,
the comforting Father!

3 The floor with venom boiled,
hot amid the bonds
10 of the fierce devils.
Wide through the windy hall
12 they wailed woefully
their crimes and wickedness.
Was the many there
as if annealed.

That was all most rigid[†]

Then was their chief
who first came thither,
forth in the phalanx,
20 fast bound
with fire and flame.
That was a stubborn band:
23 eke must his followers

there inhabit

the gloomy land;

nor up from thence

hear in heaven

holy harmony,

where they oft a fair

30 ^{levitic} train had

above with angels:

they were then, for all this,

^a Apparently an error of the scribe for *reo*.

334
98,15

300a leaſe.
ah nymbe 3nynber.
punian [ne]^a moten.
7 þone penigan rele.
þær 7iſ pom 7 pōp.
pīde zehereb.

[220] void of good ;
2 but, save the abyss,
they may not inhabit,
and that dire hall,
where ^{noise}horror and wailing are
heard afar,
and teeth-gnashing,
and men's groans.

frayor et clamor
lyoh 2 E XXXI 23-

334

7 3nrt-bitunze.
7 3noſnunze meczā.^b
* * *
* * *
* * *

-35

nabbað pe to hýhte.
nymbe cyle 7 fýr.
peán 7 pítu.

We have nought in hope,
10 save chill and fire,
woe and torment,

[221]

7 pýrma þreat.
ðracan 7 næbðran.
7 þone ðimman hám.
foſðon mihte zehenan.
feðe æt hýlle pær.

and a swarm of serpents
dragons and vipers,
and this dim home !
Verily he might hear

16 who to hell was
twelve miles near,

98,20

cpelf milum neh.
þ ðær pær zōðat zehear.

18 that there was teeth-grinding
loud and mournful.

-40

hlúde 7 zeompe.
zober andracan.
hpeorran zeonð helle.
háte onfeleb.
uſan 7 utan.

20 God's deniers
wandered through hell,
scorched with heat
above and without.

To them on every side was woe,
with torments weary,
bereft of glory,
of joys deprived.

him pær æzhpær pá.
pítum penize.
puldneþ þercýnebe.
ðneamum bebælb.

They had deep counsel raised,
when they in heaven

-45

þa heo on heoſonum.

29

^a I have here inserted the negative, which has evidently been omitted by the scribe.
^b Here several lines seem to be wanting.

heofon [MS heofon]

- 9823 hám ꝥaðelobon. [221] a home would fix,
 346 þ̅ hie polbon benáman. that they would bereave
 népzenbne cꝥiꝥt. *the Saviour Christ*
 noðeꝥa ríceꝥ. of *the heavens' kingdom* ;
 ah hæ on riht zeheolb. but he rightly swayed
 † hꝥeð heorona. *the host of heaven,*
 9825 † þ̅ halze relb. and the holy throne.
 niꝥ náeniz ꝥꝥa ꝥnotoꝥ. There is none so wise,
 ne ꝥꝥa cꝥæꝥtiz. nor so cunning,
 -50 ne þ̅eꝥ ꝥꝥa zleap. 10 nor so far skilful,
 49.1 nýmþe zoð jeolfa. save God himself,
 þ̅ aꝥeꝥzan mæꝥe. that he may tell
 ꝥꝥeꝥleꝥ leóman. *the rays of the firmament,*
 hu ꝥunnu^a þ̅eꝥ. - - - 16 how the sun there
 ꝥeíneð ýmbutan. 15 shineth around,
 meotoðeꝥ mihte. through *the Lord's* might,
 zeoñð þ̅ mæꝥe cýnn. over that great race,
 þ̅eꝥ habbað enzlaꝥ. where angels have
 eaðizne ðꝥeam. harmony divine,
 -55 ꝥꝥaꝥtaꝥ ꝥꝥnzað. 20 saints sing,
 þ̅ iꝥ jeolfa foꝥ zoð. that is before God himself.
 þonne beoð þa eaðizan. Then shall be the blessed
 þe of eorþan cumað.^b who come from earth
 * * *
 * * *
 * * *
 † þꝥnzað to beaꝥme. bring in *their* bosoms
 995 † bloꝥtman ꝥꝥenceꝥ. blossoms of fragrance,
 pýꝥte pýnꝥme. winsome plants.
 þ̅iꝥýñð póꝥñð zoðeꝥ. These are *the* words of God,
 þonne hie beꝥæðmeð. when he shall embrace *them,*
 þeðeꝥ man-cýnneꝥ. *the Father of mankind,*
 -60 † hie þ̅eꝥeꝥnzað. 30 and shall bless them ;

^a An error or corruption for runne.

^b Here is manifestly a considerable hiatus in the sense, though not in the MS.

996
361

mid hif ƿriðran hond. [221]
læbæð to lihte.
þær hi lif; ágon.
á to aldre.
úþlicne hám.
beohtne þunh-ƿeðe.
blæd bið æghpæm.
þæm ðe hælenðe.
hepan þenceð.
-65 7. ƿel iſ þam.
ðe þ mót:.

with his right hand
shall to light lead *them*,
where they shall have life
for evermore,
an abode sublime,
a bright dwelling-place. *city-place*
Glory shall be to every one
who *the* Saviour
shall be mindful to obey,
and well is *it* to them
who that may.

VIII.

ƿær þ enczel-cýn.
æp þ enémned. ^a
* * *
* * *
* * *
* * *

VIII.
The angel race was
erst named :

991

lucifer hæten.
† leoht-bevende.
on zeap-dazum.
in zober ƿice.
þa he in ƿulðne.
ƿrohte on talbe.
-70 þ he oſephýða.
ázan polbe.
† ratanur ƿrearte.
zeſohte þ he polbe.
on heoƿonum.
heh-ſelb ƿýncan.
343 uppe mid þam écan.
þ ƿær tealdon heona.

Lucifer called,
Light-bearing,
in former days,
in God's kingdom.
Then he in *his* glory
raised strife
20 that he preeminences
might possess.
Satan darkly
sought, that he might,
in heaven,
a throne establish
above with *the* Eternal.
That was their chief,

^a Here is manifestly an hiatus in the poem.
^b MS. and Junius zeþohte, but the alliteration evidently requires zeſohte.

374
99/12 yfeles onb-fnuma^a.
hum þ̅ efc̅ zehneap.

- 45 þa he to helle.
† hnízan ſceolbe.
Ƴ hƳ hƳneð mid hine.

into ~~Ƴ~~gelíban.

neƳzenber nŷð.

Ƴ no ſeoððan.

þ̅ hi morten in þone écan. 9

99/15 andplīcan^b. 10
buton ende.

þa hum ~~Ƴ~~tra becom.

- 80 ðýne ſon þéman. - 13

þa he ðuru in helle.

† bræc Ƴ beƳde.

blƳ Ƴearð monnum.

þa hi hælender.

hearob Ƴerapon.

þonne Ƴær þam atolan.

þe Ƴe ær némbon. c

* * *

- 85 þa Ƴæron mid eƳran.
ealle ~~Ƴ~~arƳhte.

Ƴíðe Ƴeomb ~~Ƴ~~und-rele.

Ƴórbum ~~Ƴ~~mændon. 24

þƳ Ƴ Ƴeronglic.

nu þeƳ Ƴtorſm becom.

þegen mid þreate.

þeoden enƳla.

99/20 him beƳoran Ƴéneð.

~~Ƴ~~æƳene leohc.

- 90 þonne Ƴe æƳne ær.

eƳum Ƴerapon.

[221] the author of evil :

he rued it afterwards,

when he to hell

must sink,

and his crew with him

fall into

the Preserver's hate,

and from thenceforth

that they might not on the Eternal

look,

for evermore.

Then dread came over them

- 13 at the thunder before their Judge,

when he the doors in hell

brake and bent.

Bliss was to men,

when they the Saviour's

[222] visage saw.

Then was to that fell one,

20 whom we ere named

Then with dread were

all affrighted,

wide through the windy hall

moaned in words :—

' This is awful :

now hath this storm o'erwhelmed

chieftain and followers.

It is the Lord of angels, †

before him goeth

30 a fairer light

1a then we ever ere

saw with eyes.

^a MS. and Junius onb-fnuman.

^b andplīcan seems to be an error for onplītan.

^c Here is evidently another hiatus of some lines.

391
99, 21

buton þa pe mid englum.
† uppe pænon.
pile nú ure pítu.
þurh hys pulþnes cræft.
eall topeorpan.
nú ðes egra com.
† ðýne for ðrihtne.
† ƿceal þes ðneorða heap.

-95

unreana nú.
† atol þneorian.
hit is ge geolþa.
runu paldenber.
engla ðrihten.
pile uppe heonarf.
ƿapla læðan.
† ge geoððan á.

99, 25

þæs ýnne peorces.
hénðo ƿepohtað.
400 hƿearf þa to helle.
hæleða bearnum.

100, 1

meotob þurh mihte.
† he polbe manna ƿism.
ƿela þurenða.
† forð-gelæban.
up to eðle.
þa com engla ƿreþ.
† ðýne on ðæxneð.
hærfbe ðrihten geolþ.

405

† ƿeondforerfohten.
† þæs ƿeolƿæhðe þa ƿýt.
open on uhtan.
þa ge egra becom.
let þa upƿanan.
eabiƿe ƿaple.
- 8 adámeƿt cyn.

[222]

save when we with angels
were on high.
Now will *he* our torments,
through his glory's power,
all dissipate.
Now this dread hath come,
thunder before *the Lord*,
~~must~~ this dreary band *must*
suddenly now
suffer terror.
It is he himself,
the Powerful's Son,
the Lord of angels;
he will up from hence
lead souls,
and we ever after,
for this work of wrath,
shall suffer punishment.

10

20

-29

30

Went then to hell,
for *the* children of men,
the Lord, through *his* might:
he would of men a number,
many thousands,
lead forth,
up to *their heavenly* country.
Then came *the* sound of angels,
thunder at dawn;
the Lord himself had
the enemy o'ercome,
the warfare was as yet
open at early morn;
then the terror seized *them*.
He let then ascend
the blessed souls,
the race of Adam;

	ƿ ^a ne morƿe eƿe þa ƿȳt. [222]	but Eve might not as yet
100, 5	plitan in ƿulþne ^b .	on glory look,
409 ^a	æƿ heo ƿórbum cƿæð.	ere she said in words :—
-10	ic þe <u>éne</u> labealh.	'I alone <u>angered</u> thee,
	éce ðrihten.	Lord eternal!
	þa ƿit adam tƿa ^c .	when we two, Adam <i>and</i> I,
	teapler <u>lȳdon</u> .	of the apple ate,
	þurh næddran mð.	through <i>the</i> serpent's malice,
	ƿra ƿit na ne ƿceolbon.	as we <u>should not</u> .
	ƿelænde unci <u>ƿe</u> atolā.	10 Taught us the baleful <i>one</i> ,
	ƿeðe æƿne nú.	he who ever now
	beorneð on bendum.	shall burn in bonds,
	þ ƿit blæð ahton.	that we might bliss enjoy,
-15	haligne hām.	a holy home,
	heofon to ƿealde.	heaven in <i>our</i> power.
	þa ƿit ðæƿ <u>ƿa</u> ƿe ƿeðan.	Then we the <u>Accursed's</u>
	ƿórbum ƿelȳdon.	words believed,
	ƿnāmon mib hanbum.	took with <i>our</i> hands,
	on þam halƿan tƿeo.	1 on the holy tree,
	beorhte blæða.	20 <i>the</i> bright fruit;
letting 400, 10	unc ƿæƿ bitepe ƿorƿealb.	for this <i>he</i> bitterly requited us,
	þa ƿit in þƿ hāte ƿcƿæƿ.	when we into this hot den
	hƿeopran ƿceolbon.	were forced to go,
-20	ƿ. ƿintƿa ƿim.	and a number of winters
	ƿuman ƿeodðan.	dwelt there afterwards,
21	þaenba <u>ƿe</u> olo.	26 many thousands,
	þeanle onæled.	severely burned.
	nú ic þe halƿize.	Now I beseech thee,
	heofon-ƿiceƿ ƿearð.	Guardian of heaven's kingdom,
423	ƿon þan <u>þ</u> nebe.	30 by the train
	þe ðu hibeƿ læbbeƿt.	that thou hast hither led,

^a The context requires the substitution of ac for ƿ.

^b Apparently an error of the scribe for ƿulþen, in the accusative.

^c This is an Icelandic idiom; see Rask's Icelandic Grammar, p. 228, Stockho Edition.

Ed 229;
Th 291, 20;
Sat 433.

CÆDMON'S PARAPHRASE.

425
100/2 zenzla þneatar.
þ ic up heonon.
— 25 mæge 7 móte.
mib míne mægðe^a.
* * *
* * *
* * *

[222] hosts of angels,
that I up from hence
can and may,
with my kindred

426
þ ymb þreo niht com.
þegen hælender.
hám to helle.
* * *
* * *
* * *

5 and after three nights came
the Saviour's minister
home to hell,

100/5 if nú hæftum 7 tronꝰ.
pitum þeriz.
7 þylce him pulþor-cýnuz. 10
for þonmæblan. 11
eorne 7 eorþden.
* * *
* * *
* * *

is now firm in bonds,
with torments weary,
as if with him *the King of glory,*
for *his* presumption,
had been wroth.

430 7 eðert uf to róðe.
þ te reolfa 7 oð.
431 polbe hel-panum.
hám 7 elihtan.
anár þa ánpa 7 ehpýlc.
— 33 7 þið eapm þeræc^b.
hleonabe þið hanða.
þeah thýlle 7 hýne.

' *Thou* saidest to us in sooth,
that God himself
would to hell's inhabitants
home descend.'

Arose then every one,
[223] and on his arm rested,
leaned on his hands :
20 though hell's horror

^a Here is a considerable hiatus in the poem.
^b Junius has most unaccountably altered this word to *geþec*, forming with the preceding word a compound, *eapmgeþec*; which Lye, citing the place, interprets *arm-reach, projectio brachii*. The poet's intention is evidently to describe the posture of the captives in hell, when, oppressed with chains, they endeavoured to rise at the entrance of the Saviour.

434
10018 ezerslic þuhte.
pæron ealle þær.
-35 ræzen in fannum.
* * *

þ heopa drihten.
polbe him to helpe.
helle gesecean.

* * *
* * *
* * *

100,20 ræhte þa mid handum.
to heopen-cýnige.
bæd meotod milcere.
þurh marian háð.
10 hæt þu fram minne bohton.
drihten onpóce.
-40 in middan-geard.
mannum to helpe.
nú is geseene.
þ ðu eart sylfa god.
éce oþð-fuma.
ealra geseacra:

VIII.

Let þa uprgan.
éce drihten.
pulðne hæfde.
piter clomma*.
-45 féondum oðpærteð.
7 heo furðon gearf.
in þ neopfe zenip.
neapfe zebezeð.
100,25 þær nú ratanur.
447 ipeante þinzað.

[223] ^{s. g.} dreadful seemed,
they were all for this
glad in *their* sufferings,

that their Lord
would for their help
seek hell.

raught then with *his* hands
to *the* King of heaven,
prayed *the* Lord for pity,
10 through *the* person of Mary:—
' Verily, thou from my daughter
Lord, wast born,
on mid-earth,
for help to men :
now is *it* seen
that thou thyself art God,
eternal Author
of all creatures.'

VIII.

Let *them* then ascend
20 *the* Lord eternal :
he in glory had
bonds of torment
on *the* fiends fastened,
and them further thrust
into that deep darkness,
26 closely curved,
where now Satan
28 darkling supplicates,

* Apparently an error for clommar.

ld 223;
Th 293, 32;
Sat 464

CÆDMON'S PARAPHRASE.

448
100, 25

[223] ^{miserable}
~~poor~~ wretch

earm aȝlæca.
ȝ þa atolan mið him.
101, 1 wítum þerige.
† naller pulþner leoht.
-50 habban moton.
ah in þelle ȝrúnd.
* * *

and those wicked with him
weary with punishments.
No light of glory
may *they* have,
but in hell's abyss,

* * *
ne hi fædceþner.
æfne moton þenan.
ȝeodðan him þær ȝruhten ȝob.
* * *

not of return they
may ever think,
after *the* Lord God with them was

ȝrað ȝeþonðen.
realde him wite ȝclom.
atole to æhte.

10 become wroth,
gave them bonds of torment
dreadful in possession,
and terror's shuddering ;

-55 ȝ eȝran ȝryne.
ðimne^a fæorncne.
deaðer ȝcupan.
hátne þelle ȝrúnd.
hwrð^b ȝryne.

-15 death's shadow,
hell's hot abyss,
an end of horror !

ðæt la þær ræȝer.
101, 5 þ^c re fæda cóm.
up to earþe.
ȝ ȝe éca mið him.
meotob man-cýnner.

18 O that was fair,
when the ^{company} assemblage came
20 up to *their* home,
and with them the Eternal,

-60 in þa mæran burh.
hóron hine mið him.
handum halȝe.
wítigan up to eðle.
abrahameȝ cýnn.
hæfde þa ȝruhten ȝeolƿ.
deað ofeppunnen.
ȝeond ȝeplémed^d.

Lord of mankind,
into that great city ;
they raised him with them,
the holy, with *their* hands,
the prophets, up to *the heavenly*
the race of Abraham. [country,
Had then *the* Lord himself
death overcome,
30 routed *the* foe :

-64 þ in ȝygn-baȝum.
wíteȝan ȝædon.

what in ancient days
prophets had said,

^a Apparently an error for ðimne.
^c ȝ seems to be an error for þa.

^b MS. and Junius, in ȝrð.

1018 þ he rapla polbe.

[223] that he would souls

465 þiſ pæg on uhtan.
eall ƒeponðen.
æſ þægnebe.
þ ƒeðýne becom.
hlúb of heofonum.

2 This was ere dawn
all performed,
ere blush of day,
that *the* thunder came
loud from heaven,
when he hell-door
brake and bent down.

101, 10 þa he helle ðuru.
ƒonbræc ƒƒonbæðbe.
han peornobon^a.

5
10 Their bands were consumed
when they such a bright
beam saw.

- 70 ƒeƒæt þa mið þæne ƒýrðe.
ƒƒum-bearn ƒoðeƒ.

Sate then with the assemblage
the first-born of God,
said in words of truth :—

ƒæðe ƒóð-cƒiðum.
ƒnotre ƒaƒtaƒ.
ic eop þuþ míne.
mihte ƒeponhte.

‘Sagacious spirits !
I you, through my
might, created,
Adam first,
and that noble woman :

ƒ þ æðele ƒiƒ.
þa hie beƒeton.
ƒon ƒoðer pillan.

20 then they begat,
through *the* will of God,

- 75 ƒeopeƒtƒƒ bearna.
þ ƒonð þonon.
miððan-ƒeapð^b.
memo onpeocon.
ƒ ƒintƒa ƒeola.

forty children,
that thenceforth,
in mid-earth,
many might be born ;
and many winters
might have dwelt
those persons, in the land ;
till that *it* afterwards befell,

101, 15 ƒunian moƒton.

- 78 eoplaƒ on eðle.
oð þ eƒt ƒelamp.

* * *
* * *
* * *

^a My translation of this line is conjectural. For ban, we should perhaps read benðar.

^b Apparently an error for miððan-ƒeapðe.

479
10,15
-80

þ he arýnbra eŕt.
feond in fpenum.
fáh íŕ æghpær.
ic on neorxnna ponze.
nipe aŕette.
tpeop mid telgum.

[223] that he again affrighted,
in crimes exulting.

The foe is everywhere:
I in paradise
newly set
a tree with branches,

-85

þ ða tanar up.
æpla bæron.
ꝛ gít æton þa.
beorhtan blæba.
ꝛpa inc re balepa het.

[224]

so that the boughs aloft
bare apples;
and ye ate the
bright fruits,
as the baleful one desired you,

10,20

hand-bezen helle.
hæfðon foŕþon hátne gꝛund.
þær gít oŕenzyndon.
hælenbeŕ þóŕð.
æten þa egrā.

the minister of hell;
ye therefore suffered a hot abyss-
for that ye recked not
the Saviour's words;
then ye ate fear.

þær re atola beŕonan.
ꝛe inc bam foŕgear.
balepe zeþohtar.
þa me zeŕear þ min hand-ge-
peorc.

The wicked one was at hand,
who inspired you both with
baleful thoughts.
Then it rued me that my handy-
work

-90

canŕeŕneŕ clom ðroŕaða.
* * *

endured the prison's chain.

þær ða monna zeŕmet.
ne mæzen engla.
ne piŕezena peorc.
ne peŕa gnyteŕo.
þ eop mihte helpan.
nimðe hælenð zoð.
ꝛe þ piŕe æŕ.
to ꝛnece zeŕette.

Then was no met of men, power
no angels' might, or ability,
no prophets' work,
nor human wisdom,
that could help you;
naught save the Saviour God,
who that punishment erst
had in vengeance set.

-95

þeŕðe to polban.

I went to earth,

* Between this line and the following, there is no alliteration. The genuine reading may probably be oŕeŕhýzðon, for oŕeŕzyndon; the latter word not occurring elsewhere throughout the poem.

101,23 þurh[†] cæmnan hād.
 496[†] urān from tēde.

Ʒ on eorþan Ʒeabō.
 tıntreƷan Ʒela^a.

101,25 Ʒ teonan micelne.
 me Ʒenebon ymb.
 ƷecƷar moniƷe.
 bæƷer Ʒ nihter.

102,1 hu heo me deaðer[†] cƷealm.

500 ƷiceƷ[†] bōran.

† hneran mihten.
 þa Ʒær Ʒær[†] mæler.
 mearc aƷanƷen.

þ on Ʒopulbe Ʒær.
 ƷintƷa ƷerimeƷ.

þreo Ʒ þƷutƷ[†] Ʒeana.
 ær ic þƷopode.

Ʒemunde ic deær mæneƷo.
 Ʒ þa minan hām lange^b.

505 Ʒær de ic of hæƷtum.
 hām Ʒelæbbe.

up to earbe.
 þ heo áƷan.
 þƷihtner dōmar.

102,5 Ʒ duƷuðe þƷým.
 Ʒuniað in Ʒýnnum.
 habbað Ʒulþær blæb.

þƷerend mælum.
 ic eop þƷinƷabe.

-10 þa me on beame.

[224] through womanhood,
 from the realm above,

and in *the* world awaited
 torments many,

and great affliction ;

took counsel concerning me
 many persons,

by day and night ;

how they me death's pang

(the rulers of the state)
might cause to suffer.

When of this period was
the term passed,

which in *the* world was
 of winters told

three and thirty years,

ere I suffered,

I was mindful of the many,
 and my own led home.

From the time *that* I from bondage
 led *them* home

up to *their* country

(that *they* may share

the powers of the Lord

and *the* assembly of *the* good,) *they*

dwell in delights,

have enjoyment of glory,

by thousands.

I for you interceded

when on *the* tree me

^a MS. and Junius, tıntreƷan Ʒ Ʒela teonan; but both the sense and the structure of the verse require the transposition of Ʒ.

^b Of the meaning of this line, as it stands, I can form no conjecture. lange may possibly be an error for læbbe, and þa minan may be the Ger. die Meinigen; on which suppositions my translation is founded. In the MS. þa is nearly obliterated, and minan has been altered to minnan by the superscription of an n.

1026
511 beornas ƿicebon-
zaran on ƿalgum.
heop ƿe ƿiungra þær-
ƿ ic eft up þecom.
éce ðreamas.
to halgum ðrihtne.

[224] soldiers pierced
with spears on the cross :
there the youth struck me,
and I again on high obtained
eternal joys,
with the holy Lord.*

X.

X.

15 Spá ƿulðnes ƿearð.
pórdum ƿæbe.
meotod mon-cýnnes.
† æp on moƿgen.
þær þe ðrihten zob.
of beaðe arás.
nær nán þær ƿronzlic.

Thus the Lord of glory
said in words,
the Creator of mankind,
early at morn.

102, 10 þatan ƿeƿæftnod.
þeah he ƿære mid ƿirne.
eall ýmbranzan.
þ mihte þam miclan.
mæzne ƿiðhabban.

10 What time the Lord God
from death arose,
so strongly was no
Satan armed,

20 ac he út eode.
enzla ðrihten.
on þæm ƿæstenne.
ƿ ƿeƿæctian het.
ƿenzlas teall-beorhte.
* * *

though he were with iron
all girt round,
that might that great
force resist ;
for he went forth,
the Lord of angels,
in the strong city,
and bade fetch
angels all-bright,

ƿ leofan ƿinzƿan.
ƿinum
ƿ huƿu ƿecƿan het.
ƿimou ƿeƿne.
þ he moƿte in galileam.
zob ƿceapian.

and his beloved disciples ;

25 écne ƿ ƿrumne^a.
ƿpa he æp ðýbe.

and even bade say
to Simon Peter,
that he might in Galilee
behold God,
eternal and firm,
as he ere did.

^a MS. and Junius, ƿrumme.

<p>526 10214 þu ic zonzan zefrezn. zinznan ætrome. 10215 ealle to galileam. hæfbon zarter bleb. * * *</p>	<p>[224] Then, as I have understood, went the disciples together, all to Galilee; [spirit, they had the inspiration of the</p>
<p>haligne zoder sunu. ƿra heo zefezon. hƿær sunu meotoder. -30 þa zinznan on upp frotb. [225] éce drihten. zob in zalileam. 10 to ðær zinznan þiber. ealle unnon. þær ƿe éca ƿær. ƿeollon on folban. ƿ to fótum þnizgon. þanceben þeodne. þ hit þur zelomp. -35 þ hi fceapodon. fcyppend engla. þa ona fƿræc. fimon petrus. 10220 eart þu þur^a drihten. dóme zefurðab^b. ƿe ðe zefaron. æt funum cýrpe. þeƿ zelezdon. on láðne bend. -40 hæpenne mid honbum. him þ zehneopan mæg. þonne heo ende-ƿær. eƿt zerceaprað. -42 fume hie ne mihton. móde^c oncnapan.</p>	<p>the holy Son of God whom they saw; where the Lord's Son [stood, then over against the disciples the Lord eternal, God in Galilee, so that the disciples thither all ran, where the Eternal was, fell on earth, and at his feet bowed; thanked the Lord, that it thus befell, that they should behold the Creator of angels. 20 Then forthwith spake, Simon Peter :— ' Art thou thus, Lord ! with power gifted ? We saw thee at one time, when they laid thee ^{out} in loathsome ^{band} bondage, the heathen, with their hands. 29 They that may rue, 30 when they their end 31 shall behold hereafter.' Some they could not comprehend in mind,</p>

^a MS. and Junius, þur. ^b MS. and Junius, zefurðað. ^c MS. and Junius, móð.

ld 220;
Ph 299, 29;
Sat 557.

CÆDMON'S PARAPHRASE.

[225]

* * *
* * *
* * *
* * *

543
10 223 þ þær ge^þbeo^{ra}.
didimur þær hæten.
æþ he mid hondum.
hælenð genom.
— 45 gylne be fiban.
þær he hij gpat forlet.
feollon to folban.
102 25 fulrihter bæðe.
fægen þær þlonzun.
þ þreo-ðrihten.
zehnopode.
beoden ure.
103 1 he on beame artaþ.
7 hij blóð ageat.
50 god on galzan.
þurh hij garter mægen.
forþon men feolon.
mæla zehpýlce.
+ reczan ðrihtne þanc.
ðæbum 7 peorcum.
þær ðe he uf of hærcum.
hám zelædde.
up to eðle.
þær pe ázan.
— 55 ðrihter dómaz.
* * *
7 pe in pýnnum puman moton.
1035 uf 7 pulþner leoht.
— 57 toþht ontýneb.
þam ðe teala þenceð. [226].

that was the ^{bold} dear one,
he was called Didymus,
ere he with his hands
the Saviour touched,
himself on the side,
where he his blood gave out.
They fell to earth,
in the bath of baptism.
Fair was that trial,
that the Lord God
had suffered,
our Creator.
He on the tree ascended,
and shed his blood,
God on the cross!
through his spirit's power.
Wherefore men should,
at all times,
give to the Lord thanks,
in deeds and works,
for that he us from thraldom
led home,
up to heaven,
where we may share
the Lord's greatness,
and we in joys may dwell.
To us is the light of glory
brightly disclosed,
to those who rightly think.

⁵⁵⁸
 103,5 Ða wæs on eorðan.
 éce drihten.
 feoƿentig daga.
 †folgab folcum.
 -60 zecyðeð man-cýnner.
 ær he in þa mæran zefceaft.
 †burh-leoda fuma.
 bryngan wolde.
 haligne gart.
 to heofon-riçe.
 aſtah up on heofonum.
 engla fcyppend.
 feoroda palbend.
 ða com wolcna fpeg.
 -65 halig of heofonum.
 †mid wæs hond zoder.
 103,10 onfeugfneo-drihten.
 7 hine fporð-lædde.
 to þam halgan hám.
 heorna fealdor.
 †him fymbfluzon.
 engla þneatar.
 þurenð mælum.
 þa hit þur zelomp.
 -70 þa zýt neƿgenbe cƿiſt.
 * * *
 þ he wæs ýmb áne niht.
 twelf apoftolar.
 mid hƿ garter zife.
 zungnan zefriðde.
 hæfde þa zefette.
 rapla unrim.
 -74 zob lifigenbe.
 þa wæs iudaf of^a . . .

226 Then was on earth
 the Lord eternal,
 forty days,
 followed by people,
 known of mankind,
 ere he into the great creation,
 Source of its inhabitants,
 would bring
 his holy spirit,
 10 to heaven's kingdom.
 Ascended up into heaven
 the Creator of angels,
 Ruler of hosts :
 then came a sound from the clouds
 holy from heaven,
 with it was the hand of God.
 The Lord received
 and led him forth
 to the holy home,
 the Prince of heaven ;
 around him flew
 hosts of angels,
 by thousands.
 Then it thus befell,
 when yet the Saviour Christ,
 that he one night after this,
 twelve apostles
 with his spirit's gift,
 his disciples, strengthened.
 30 Then had placed in heaven
 souls without number,
 the living God.
 Then was Judas . . .



^a of is evidently only the commencement of a word.

Cd 226;
Th 301, 341;
Sat 591.

CÆDMON'S PARAPHRASE.

301

575
10314
10315

-80

f/
-85
10320

-90

-91

ƿeðe æn on tƿiƿe. †
 ƿohtneð ƿeƿalbe.
 ðrihten hælenð.
 him ƿeoðeð ne ƿeƿeah.
 ƿæƿ he bebohte.
 bearn ƿealdenbeƿ.
 †on ƿeolƿeƿ ƿinc.
 him ƿ̅ ƿƿeapteƿoƿƿealb.
 †earn æƿlæca.
 innon helle.
 ƿiƿeð nû on ƿa ƿƿiðƿan honð.
 ƿunu hiƿ ƿæðeƿeƿ.
 ðæleð ðoƿna ƿeðƿæm.
 ðrihten ƿeoƿoða.
 help ƿ hælo.
 hæleða bearnum.
 ƿeond midðan-ƿeapð.
 ƿ̅ iƿ moneƿum cuð.
 ƿ̅ he æna iƿ.
 ealna ƿeƿceƿta.
 ƿyƿhta ƿ̅ ƿalbenð.
 ƿuƿh hiƿ ƿulðeƿeƿ cƿæƿt.
 ƿiƿeð him on heoƿnum.
 halƿ ƿeƿceƿel.
 ƿalbenð mid ƿiteƿum.
 †harað ƿulðeƿeƿ bearn.
 hiƿ ƿeolƿeƿ ƿeð.
 ƿƿeƿl-behealben.
 †laðað iƿ ƿiðeƿ to leohte.
 †ƿuƿh hiƿ læceðom.
 ƿæƿ ƿe mótton ƿeolƿe.
 ƿittan mid ðrihtne.
 uppe mid enƿlum.
 habban ƿ̅ ilce leoht.

[220] who ere as a sacrifice
 had betrayed the illustrious
 Saviour Lord:
 for him the deed thrived not,
 that he sold
 the Child of the Almighty,
 for a heap of silver,
 to him that darkly compensated
 the wretched miscreant
 in hell.
 Now sitteth on the right hand
 the Son of his Father,
 dealeth each day
 the Lord of hosts
 help and health
 to the children of men,
 over mid-earth.
 That is known to many
 that he alone is
 of all creatures
 Creator and Ruler,
 through his glory's might.
 He sitteth with them in heaven,
 a holy angel,
 the Powerful with prophets;
 the Child of glory hath
 his own throne,
 heaven-sustained;
 he inviteth us thither to light,
 through his healing power,
 where we ourselves may
 sit with the Lord,
 above with angels,
 have the same light;

† * The word tƿiƿe not occurring elsewhere, it may be presumed that tƿiƿe is the true reading. v. j. 314. *Fifre* occurs Exon 69 a

befalden jum. 477

592
 70323 þær hiſ hneð nú.
 halgſearðað.
 punað in pýnum.
 þær iſ pulðner bléb.
 tophr ontýneb.
 * * *

[226] where his flock now
 holy dwelleth,
 continueth in delights,
 where is *the* fruition of glory
 bright disclosed.

10325 uton hýcgan þ pe hælenbe.
 -95 hepan georne.
 crifte cþeman.
 þær iſ cuðne liſ.
 1041 þonne þe on eorðan.
 mægen æþne gertneonan.

Let us strive that we *the* Saviour
 zealously obey,
 to Christ give pleasure,
 there is *a* life more glorious
 than we on earth
 ever may obtain.

XI.

XI.

Þaþað nú geþingob to uſ.
 þeoden mæra.
 ælmihtig zob.*

[227]

Now hath interceded for us
the Lord supreme,
 almighty God,

* * *
 * * *
 * * *
 * * *

600 on ðóm-bæge.
 ðrihten jeolfa.
 hææð héh-enſlar.
 hlúððne rfeþne.
 beman blápan.
 ofeþ burga zeſeotu^b.
 geoðb folban ſceatar.
 þonne of þýrre molban.
 men onpecniað.

on doomsday,
the Lord himself.
The archangels shall call
 with loud voice,
 blow *the* trumpets
 over *the* cities' dwellings,
 throughout earth's regions:
 then from this mould
 men shall awaken,
the dead from dust
 shall rise, through power of God.

605 anírað þurh ðrihtner miht.

* Here a leaf has certainly been cut out of the MS.

^b This word does not seem to occur elsewhere;—my translation is conjectural.

CÆDMON'S PARAPHRASE.

606
1045

7 bīð ðaȝa lenȝurc.
ȝ ðimma^a mæȝc.
hlād zehȳneð..
þonne hælend cȳmeð.
paldend mid polcnum
in þar woruld ræneð.
pile þonne ȝerceanian^b.
plitige ȝ unclæne.

-10

on tpa healfe.
eile ȝ ȳle.
him þa ȝōðȝæȝtan.
on þa ȝrōðran hond.
mid ȝobera pearð.
neȝte ȝeȝtȝað.
þonne beoð bliðe.
þa þe^c in þurh mōton.

104/10

ȝonȝan in ȝoðer riçe.
* * *

-15

ȝ heoȝeȝenað.
mid hir ȝrōðran hond.
cȳnneȝfalpihta.
cleopað ofep ealle.
ȝeȝrind pilcuman.
ȝað in pulðneȝ leoht.
to heopona riçe.
þær ȝe habbað.
á to albne.
éce neȝte.

-20

þonne ȝtonðað þa ȝonpophȝan.
þa ðeȝrinedon.

-22

beoð beoȝeȝende.
hponne him beapn ȝoðer.

[227]

That with of days be longest,
and of thunders greatest
heard aloud ;
when the Saviour cometh,
the Powerful on clouds
into this world shall ride ;
then will he separate
the fair and the foul,

manifest

10

the good and the evil :
with him the upright
on the right hand,
with the Guardian of the skies,
shall rise to rest :
then will be blithe
they who into the city may
go, into God's kingdom,

20

and them shall bless
with his right hand
the King of all creatures,
shall cry out among all :—
' Ye are welcome ;
go into glory's light,
to the heavens' kingdom,
there ye shall have,
from henceforth ever,
eternal rest.'

malefactor

28

Then shall stand the condemned,
they who sinned,

30

they shall be trembling,
when them the Child of God

^a Manifestly an error for ðinna.
^b Probably an error for ȝerceanian, *divide, separate*.
^c þe is inserted in the MS. by an ancient hand ; and being necessary both to the sense and verse, I have not hesitated to admit it into the text.

623.
10414 déman pille.
puph hir dæba gped.
pénað þ heo móten.
10415 to þære mæran býrig.
-25 up to englum.
gpa oðre bydon.
ac him brð peorðienbe^a.

* * *
éce þrihten.
oƿer ealle gceƿyð.
aƿtizað nú aƿyngðe.
in þ þite-húf.
oƿertum miclum.
nú ic eop ne ƿon.
-30 gona^a æfter þæm ƿorðum.

peuzge gartaƿ.
† helle hæftaƿ.
þryngtum gcuþað.
þuend mælum.
ƿ þider læðað^b.
in þ gcaðena gcræf.
† gcurað to gnuðe.
in þ neapre nið.

10420 ƿ no geoððan.
-35 þ hie up þonan.
æfne móton.
ah þær gcepolian gceolon.
eaumlic þite.
clom ƿ gancern.
ƿ þone calban gnuð.
ðeopne adneogan.
ƿ ðeopler gpellunze.
-39 hu hie him on éþit.
oƿt aƿettað.

[227] will judge,
through virtue of his deeds :
they may hope *that they may go*
to the grand city,
up to *the* angels,
as *the* others did ;
but to them shall speak

the Lord eternal,
among all shall say :—
10 ‘ Descend now, *ye* accursed,
into *the* house of torment
with utmost speed ;
now I know you not.’
Straight after those words,
the sprites accursed,
the thralls of hell,
shall wander round
by thousands,
and *them* shall thither lead,
20 into that pit of *the* wicked,
shall thrust *them* into *the* abyss,
into that narrow punishment,
and not after
that they up from thence
ever may come ;
but there shall suffer
miserable torment,
bonds and *the* prison-house,
and the abyss cold
30 and deep endure,
and *the* devil’s converse :
how they themselves
oft reproach,

^a The words *nodena paldend* seem wanting after this line.

^b MS. and Junius, *læðað*.

ld 228;
Th 305, 33;
Sat 656

CÆDMON'S PARAPHRASE.

640
422

425
45

105,1

-50

105,5

-55

-56

[227] *hell's swart fiends,*
vengeance steals in,
and in crime
 where they the Lord,
 the eternal Ruler,
 oft forgot,
 whom they for their hope
 should have.

O let us resolve,
 throughout this world,
 that we the Saviour
 seek to obey ;
 fervently, through God's grace,
 remember the inspiration of the
 how the blessed there [spirit,
 sit on high,
 even with the heaven-bright
 Son of God.

There the gate is golden,
 fretted with gems,
 with joys encircled, [glory
 for those who into the light of
 may go,
 to God's kingdom ;
 and, round the walls,
 appear beauteous
 angel-spirits,
 and blessed souls, †

[228] those who from hence depart ;
 where martyrs
 give delight to the Creator,
 and praise the supremē Father,
 with holy voices,

ƿƿaƿte ƿƿſl-bonan.
 † ƿcæleð ƿæhðe.
 ƿ in ƿſne
 þær ðe hie ðrihten.
 écne ƿanƿalban.
 oft ƿonzeaton.
 þone hie him to hihte.
 habban ƿceolbon.
 uton la ƿeƿencan.
 zeonð þar ƿonulbe.
 þ ƿe hælenbe.
 he nan on ƿunnen.
 zeorne þuþ zober ƿiƿe.
 zemunan ƿaƿter bleb.
 hu eadige þær.
 uppe ƿittað.
 ſelƿe mið ƿƿezel-tonht^a.
 ƿunu hælenðeƿ.
 þær iƿ gear ƿylben.
 zimmum ƿeƿſæteƿob.
 ƿýnnum beƿunden.
 þæm þe in ƿulðeƿ leoht.
 zongān moten.
 to zober ƿiƿe.
 ƿ ýmb þa ƿeallaƿ.
 ƿlitige ƿcínað.
 engla zartar.
 ƿ eadige ƿapla.
 * * *
 þa ðe he non ƿeƿnað.
 þær maƿtƿar.
 meotode ƿeƿmað.
 ƿ he ƿuzað the ƿæben.
 halzum ƿeƿnum.

^a MS. ƿƿezle tonht; Junius, ſelƿe mið ƿƿezle . tonht ƿunu, &c.

⁶⁵
~~105~~ cýning in ceterne.
 cpeþað ealle þur.
 þu eart hæleða helm.
 7 heofen-déma*.
 engla orþ-þruma.
 7 eorðan tubor.
 * * *
 * * *
~~660~~ 661 to þurum teadigan hám.
~~661~~ 662 þra pulþner þearþ.
~~662~~ 663 þorþum heurzað.
 þeznar ýmb þeoden.
 þærn 1r þrým micel.
~~663~~ 10510 rangtæt selde.
 1r ýlf cýning.
 ealna alþor.
 in ðærne écan zercept.
 -65 þ 1r ge drihten.
 reðe þeað þor úr.
 zepþorode.
 þeoden engla.
 7rýlce he þærte.
 7eoperuz baða.
 metod man-cýnner.
 þurh h1r mildra rþeð. - -23
 þa zerearð þone þerezan.
 þe ær aþorpen þær.
 -70 of heofonum.
 þ he in helle zedeáf.
 þa cortode.
 cýning alþhta.
 -72 þrohte him to þearme.
 þræde rþánar.

[228] *the King in his city :*

Thus say *they* all :—

‘Thou art Protector of men,
and Judge of heaven,
Origin of angels
and of earth’s progeny’

to this happy home.

Thus *the Guardian* of glory
they praise with words,
the ministers around *their* Lord.

10

// There is a great assembly,
song before *the* throne,

//

he himself is King,
Chief of all

in the eternal creation.

That is the Lord,
who for us death
endured,

the Lord of angels.

20

Moreover he fasted
forty days,

the Lord of mankind,

-23

in virtue of his mercies.

Then *it* befell that the Accursed
(who had erst been cast
from heaven,

so that into hell he dived,)

then tempted

the King of all creatures,

30

brought in *his* bosom to him
broad stones,

large

* MS. and Junius, déman.

Ca 228;
Th 397.26;
Sat 685.

⁶⁷³
10514 bæb him for hunzre.
hláfar pýncan.

10515 3if þu 3pa micle.
mihte hæbbe.

-45 þa him and3parode.
éce 3puhten.

pénbe3t þu apýr3ða.
þ ap3uten næ3e^a.

* * *
* * *
* * *
* * *

nýmþe me éune.
ac 3e3eted ha3a3t.

333o3e3 á3enb.

h333enb3dum liht.

lean butan ende.

-80 on heo3en-3íce.

hal3e 3neama3.

þa he mið honb3dum 3enom.

acol þu3h e33u3t.

3 on 3erle ahóp.

he3m-bealope3 3a3t.

3 on beo3h a3ta3.

a3ette on þóune.

10520 3puhten hælenb.

loca nu[†] 3ul-þíbe.

o3e3 loub-bueneb.

-85 ic þe[†] 3e3elle.

þíne3 3eo3e3dum^b.

[228] bade him for hunger
make them into loaves:—

'If thou so great
might have.'

Then him answered
the Lord eternal:—

'Thoughtest thou, Accursed!
that it was not written

save me alone;

10 but *thou* hast set

-// Lord of triumphs!

a light to *the* living,
a reward without énd,
in heaven's kingdom,
holy joys.'

16 Then with hands he took *him*,

17 the fiend in his wickedness,

and on *his* shoulder raised *him*,

the noxious spirit,

20 and on a mount ascended,

placed *him* on *the* down,

the Saviour Lord:—

'Look now ^{all around} full wide

over ^{land-dwellers} the land's inhabitants:

I will give thee,

into *thy* power,

^a Here is manifestly a great hiatus in the sense.

^b I am at a loss as to the sense of lines 22-26. Lye, or rather Manning, thinks that for þíne3 3eo3e3dum, we ought to read þíne3 3eo3e3e3 3óm, "in tui ipsius potestatem,"—a conjecture which, even if correct, would contribute little to the interpretation of the passage.

v. lxx. for

686
7052

folc 7 folban.
† fōh hiber to me.
bunh 7 þneotone.
bolb to ʒepealbe.
nodoſa niſceſ.
ʒif þu freo niht cýning.
enʒla 7 monna.
ƿpa ðu ær mýntert.

[228] folk and earth,
take these from me; accipe a mas
† a spacious dwelling Knab. Eg. II. p. 21.
noted

-90

þa him andƿarode.
éce ðrihten.
ʒepit þu apýrʒba.
in þ ƿite-ƿcſcæp.
† ƿratanur ƿeolf.
þe iſ ƿurł ƿeotob.
ʒeáƿo to ʒeƿner.
naller ʒober niſe.

of heaven's kingdom,
if thou be true King
of angels and of men,
as thou erst declaredst.
Then him answered
the Lord eternal :—
' Depart thou, Accursed !
into the pit of torment,
(Satan himself art thou,)
to thee is pain decreed,
ready before thee,

105, 25

ah ic þe hate.
þunh þa hehrtan miht.
-95 þ ðu hell-ƿarum.
hyht ne abeode.

not God's kingdom :
but I command thee,
through the highest Power,
that to hell's inmates thou
announce not hope,
but thou to them mayest say
the greatest woes,—
that thou hast met—
the Lord of all things,
King of mankind.

106, 7

† ah þu him ƿecƿan miht.
ƿorʒa mæſte.
þ ðu ʒemetter.
meotob alƿihta.
cýning mon-cýnneſ.
† ceſ ðe on bæcling.
ƿite þu eác apýrʒba.
hu ƿið 7 ƿið^a.

26 Turn thee behind me :
know thou also, Accursed !
how wide and long is

700

hel-heoðo ðneoruz.
7 mið hondum famet.
ʒnup ƿið þæſ ʒrúnder.
† ʒanz þonne ƿpa.

-28 hell's dreary profound, deep
30 and measure with thy hands,
lay hold on the abyss :
go then so,
till that thou the orbit
knowest all ;

702

oð þ þu þone ýmbhƿýrft.
alne cunne.

^a ƿý or ƿeo seems here to be wanting.

Col. 229;
Thy 3 pp. 29;
Sat 717

403
1064
1065
405
æperst amet.
uran to zrunde.
7 hu 7ið.
re 7pa7ta | eðm | geo.
7pa7t þu þonne þe zeornor.
þ þu 7ið zoð punne.
7eoððan þu þonne ha7a7t.
handum ametene.
hu | hēh | 7 | ðeop.
hell innepearð 7eo.
zrum zruæf-húr.
zonz 7ucene to.
* * *
* * *
* * *
* * *

[228] and first measure
from above to its ground,
and how wide
the black vapour is.
Then wilt thou the better know,
that thou ^{against} with God strivest; *stroveſt*
then, after thou hast
with thy hands measured
how high and deep
hell is within,
the grim grave-house,
go forthwith to

æp 7pa77reondon.
7iða azongene.
-10 þ ðu merced húr.
7ameten hæbbe.
ða þam 7erizæn 7earð.
7pacu 7etenze.
7atan 7eolua 7an.
7 on rurle 7ereol.

ere shall two
hours have passed,
that thou the destined house
hast measured.
Then to the Accursed was
exile heavy;
Satan himself ran,
and into torment fell.

10610
-14
-15
-16
-17
-18
earm æz læcē.
hpilum mid 7olmum 7mæt.
7ean 7 7itu.
hpilum re ponna léz.
læhte 7ið þer laþan.
hpilum he liczan 7ereah.
hæ7ta7 in 7hülle.
hpilum hneám artaþ.
ðonne hie on þone atolan.

The wretched fiend
now measured with his hands
his woe and punishment:
now the lurid flame
seized on the loathed one;
now he saw lying
the captives in hell;
now a cry arose,
when they on that horrid one

^a Here the words 7 7ið have probably been omitted.
^b Here is evidently a considerable hiatus in the MS.

Cd 229;
Th 310, 26;
Sat 733.
310

CÆDMON'S PARAPHRASE.

10612	eazum ƷeƷapun.	[229]	looked with eyes.
719	hæƷbon ƷeƷunnon.		They had obtained
	ƷodeƷ andƷracan.		the apostate from God,
-21	blac bealoper Ʒart.	- - - 4	the pale spirit of evil.
	Ʒa he on botme Ʒtób.		When he on the bottom stood,
	Ʒa him Ʒuhte.		then seemed to him,
	Ʒ þanon Ʒæne.		that it were from thence
	to helle Ʒunu.		to hell-door
	hund ƷuƷenda mÍla.		a hundred thousand miles
	ƷemeapcobeƷ.	10	of measured space,
10615	ƷƷa hme Ʒe mhtƷga het.		as him the Mighty bade,—
-25	þ ƷuƷh Ʒynne cƷæƷt.		that through art of sin
	ƷuƷle amæte.		he should his torment measure.
	ða he Ʒemunde.		Then he reflected,
	Ʒa he on Ʒrúnde Ʒtób.		as in the abyss he stood;
	locade leaƷ Ʒiht.	16	the false wight looked
727	Ʒeond þ laðe ƷcƷæƷ.	17	through the loathsome den,
	Ʒatol mÍðƷeƷum.	- 18	with eyes terrific,
	oð þ eƷgran Ʒrýne.		till that horrid dread,
	deopla mæneƷo.	20	the multitude of devils,
	* * *		
-30	þonne up-aƷtaƷ.		then rose up,
	* * *		
	ƷóƷnum mƷƷum.	- 22	with guileful words,
	onƷunnon þa ƷeƷuƷan ƷaƷtaƷ.*		began the cursed spirits
	Ʒeopdian ƷƷeðan.		to discourse and say:—
	* * *		
-33	lá þuƷþeo nú on ýpele.	- 25	Lo! thus be now in evil,
	nolbæƷ æƷƷ teala.	26	Good erst thou wouldest not.*

FINIT LIBER II. AMEN.

* MS. and Junius, onƷunnon þa on þa ƷeƷuƷan ƷaƷtaƷ; the syllables on þa being evidently repeated erroneously.

- 20 [Donne him be atolca andweard stóð]

Thorpis
Exon - } Exon 53a;
The 185, 26 & 186, 30;
pg 27.

THE SONG OF AZARIAH. *See* ^{Cædmon} *Exon 233 line 23 - p 233*
& Exon 185-197, 17

From the Exeter MS., p. 53 a. (See Cædmon, p. 233, l. 23.)

The following μ 311-313 of Cædmon is from

Exon 185-197, 17 where there is an Eng. Trans. Latin

1 *†* *[Exon 53a]* *†* *for þnea-nýðum^a.*
 in geþoncum.
 hleoþnebe haliz.
 þurhhætne liz.
 ðneaz dædum zeorn.
 ðnyhten herebe.
 riȝ in peorcum.
 ȝ þaz þorð acpæð.
 meotub allrihta.
 þu eaht meahtrum ȝrið.
 niþaz to nerzanne.
 iȝ þin noma mære.
 plitiz ȝ puldoȝfæȝt.
 oȝer þer-þeode.
 ȝindon þine domaz.
 on dæda zehpam.
 ȝoðe zefriðbe.
 ȝ zefizgefæȝte.
 10 eac þinne pillan.
 in þoruld-ȝredum.
 riȝhte mid næbe.
 noðeþa paldenb.
 zeoca uȝ zeorne.
 zæȝta ȝcýppenb.
 13 ȝ þurh hýlbo help.
 haliz ðnyhten.
 14 nu þe þec þor þearfum.

15 ȝ þone eaðmedum.
 arena biðþaȝ.
 leze bilezðe.
 þe þæȝ lifzenbe.
 þorhton in þorulbe.
 eac þon þom dýdon.
 ýlþnan uȝȝe.
 in oȝerhýzðum.
 þin biðobu hneacon.
 buȝȝ-ȝittende.

20 had oȝerþozebon.
 halzan lifȝe.
 þurdon þe toȝnece.
 zeonð riðne ȝrunb.
 hearum toþroȝne.
 hýlba leaȝe.
 þæȝ ure lif zeonb.
 lonba þela.
 ȝnacuð ȝ zefnæȝe.
 þolb-buendum.

25 nu þu uȝc þerþæce.
 in þaz þýȝneȝtan.
 eorð-cýnningeȝ.
 æht-zepealða.

27 in hæȝt heoro ȝnummeȝ.
 ȝceolon þe þær hæþenna.

^a In Cædmon, ðeo-nýðum, apparently an error for ðeor-nýðum, as at p. 235, line 18.

*these figures refer to *Spicer's Azarias vol I p 115* ⁽⁻¹¹⁹⁾ *to Exon p 185-197*

† These refer to MS of Exon noted in *Cod Exon* by Thorpe.

See from Exon 54a;
Brookley Ms 187, 304-1880+189, 15;
Exon. Az 60.
 312

THE SONG OF AZARIAH.

<p> 28* þrean-nyð^a *..... [Exon 53a] nu þec caldear. [Exon 53b] * * * 45] eac þela þolca. * * * zefnezen habban^b. † See p 236, 31 hæfðer. [Exon 53b] þæt þu ána earþ. 30 to abrahame. ece brýhten. 7 to iſace. riȝe-þof ſettend. 7 iacobe. 7 ſoð meotod. zæſta ſcýppend. pulðner þalðend. þu him zehete. 7 þoruld-ſcearfta. þurh hleoþor-cridar. 7 ſa ge halga þer. þæt þu hýra ƿnom-cýnn. heſzenðe þæſ. on fýrn-ðagum. 50 meotudeſ miltre. ýcan þolde. 7 hiȝ mod-ſeſan. þæt hit ærter him. nehte þurh neorðe. 35 on cýne nýce. ða of noðerum þearð. cenned þurðe. enȝel ælþeorhta. ýceb on eorþan. uſon onȝendeb. þæt 7ra unſume. þlite ſcýne þer. hað to hebban. in hiȝ pulðor-homan. 7ra heoſon-ſteorpan. eſom him þa to aſe. buzað þraðne hþearft. 7 to ealðor-nepe. oð þrum-ſlobar. 55 þurh luſan 7 þurh liȝe. 7ra þarofa ſonð. 7e þone liȝ toſcear. ýmb ſealt þæter. halȝ 7 heoſon-beorht. 40 ýþe zeonð ear ȝrumb. hatan fýner. þæt 7ra unſume. 7 je bittra brýne. ýmb ƿintra hþearft. beorȝan ſceolde. þeorðan ſceolde. 7or þæſ enȝleſ ege. fýl nu þa ƿrum-ſƿræce. æſærtum þrum. þeah þe uſer ſea liȝen. toſſeop 7 toſpenȝde. þliteȝa þine þorð-cridar. þurh 7riðer meahc. [Exon 54a] 7 ðin pulðor uȝ. 60 liȝer léoman. 44 ȝecýð cræft 7 meahc. 7ra hýra lice ne 7cod. </p>	<p> 45] eac þela þolca. zefnezen habban^b. † See p 236, 31 þæt þu ána earþ. ece brýhten. riȝe-þof ſettend. 7 ſoð meotod. pulðner þalðend. 7 þoruld-ſcearfta. 7 ſa ge halga þer. heſzenðe þæſ. 50 meotudeſ miltre. 7 hiȝ mod-ſeſan. nehte þurh neorðe. ða of noðerum þearð. enȝel ælþeorhta. uſon onȝendeb. þlite ſcýne þer. in hiȝ pulðor-homan. eſom him þa to aſe. 7 to ealðor-nepe. 55 þurh luſan 7 þurh liȝe. 7e þone liȝ toſcear. halȝ 7 heoſon-beorht. hatan fýner. 7 je bittra brýne. beorȝan ſceolde. 7or þæſ enȝleſ ege. æſærtum þrum. toſſeop 7 toſpenȝde. þurh 7riðer meahc. [Exon 54a] 60 liȝer léoman. 7ra hýra lice ne 7cod. </p>
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* ^a Here is an hiatus in the Exeter MS.; the lines omitted corresponding to Cædmon, p. 235, lines 19-29.

† ^b So in MS., for habbað. See p 236, 31.

All from { *Exon 54a;*
Thorpe's { *The 189.1, 1.*
Exon. { *472*

THE SONG OF AZARIAH.

313

ac pæf in þam hoſne. [*Exon 54a 10*] todrifen .; todræfceb.

þa ge engel cƿom.

þær þa dæb-hƿatan.

ƿindg 7 ƿýnſum.

þſý mid zefoncum.

pebere onlicurt.

þeoden hefebon.

þonne on fumeſeſ tíd.

bædon bletunge.

ſendeþ peoſþeð.

beapn in ƿorulbe.

ðſopena ðreorung.

70 ealle zefceafte.

mid dæzeſ hƿile.

ecne ðſýhten.

65 ge pæf in þam ſſne.

þeða ƿalbenð.

ƿoſ fnean mehtum.

ſſa hi þſý cƿædon.

66 halzum to helpe.

72 modum hoſſce.

peapð ge hata lix.

þſſh zemæne ƿoſð.

ſ. 238, 30 of Cadmon

CORRIGENDA.

- Page 21, line 4. *ƿop mán-ƿiðe*. This reading, although affording a plausible interpretation, is inadmissible; *ƿ* being the riming letter, and consequently requiring the accent on its syllable, which, as the text now stands, falls erroneously on *mán*. Read therefore *ƿopman ƿiðe*, for the first time.
- 233, — 24. † For in *geþancum*, in his thoughts, read (as both the sense and alliteration require,) *inzeþancum*, *mindfully* (*fervently*). The Germans have a similar adverbial expression, *einge-denk*.
- —, lines 26, 27. † Here, I suspect, we ought to read, *þurhhærne liȝ*. *þneaz bæba zeorn*, making *þurhhætne* (*thorough-hot, per-fervidus*), a compound word, and the regimen to *þneaz*, which, though wanting in the MS. of Cædmon, appears in the Exeter paraphrase.—The translation will then be, *the intensely hot flame endured, zealous in deeds*.
- 234, line 19. † For *þnea-nȳbum*, restore the reading of the MS., or rather correct it to *þeoȝ-nȳbum*.
- 301. Dele notam. † When writing this note, I was not aware that *tiȝep* for *tiþep* occurs also in the Legend of Juliana, Cod. Exon. p. 69, a.

P. 60, l. 28,	for	<i>ƿam</i>	. . . . .	read	<i>ƿam</i> .
80,	1,	—	<i>ucan</i>	. . . . .	— <i>utan</i> .
108,	14,	—	<i>ƿi beð</i>	. . . . .	— <i>ƿi-beð</i> .
120,	30,	—	²⁰	. . . . .	— ²⁰ .
124,	31,	—	<i>ruhtȝnan</i>	. . . . .	— <i>ruhtȝnan</i> .
125,	6,	dele	²⁰			
161,	4,	for	<i>ȝnneȝt</i>	. . . . .	— <i>ȝnneȝt</i> .
206,	1,	—	<i>ƿneo bearn-ƿæber</i>	—	<i>ƿneo-bearn-ƿæber</i> .	
200	200,	5,	—	<i>ƿe</i>	— <i>ȝe</i> .
239,	31,	<i>ƿolcen-ƿanu</i>	—	<i>ƿolcen-ƿanu</i> .	

Corrected July 27 1833

J. B.

2. must p. 314

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ERRATA.

Page 213, line 14, *múð-hæl* is, I have no doubt, an error of the scribe for *mæȳel*.

— 243, note *b*, for *bendaȳ* read *benda*.

— 319, line 19, for *cpid* read *cpide*.

— 323, — 22, for *fnætu* read *fnæȳe* (*fnætu*). *Corrected Feb 2: 1833.*

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